Learn the Beautiful Names of Allaah Series

1

Explanation

مختصر فقه الأسماء الحسنى

A Summarized Explanation of Allaah's Beautiful Names

Dr. 'AbdurRazzaaq 'Abdul Muhsin Al-Badr

Translated by Umm 'AbdirRahmaan Tara Hashim

بسم الله الرحمن الرحيم

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By Dr. 'AbdurRazzaaq 'Abdul Muhsin Al-Badr

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بسم الله الرحمن الرحيم

All praises are for Allaah who blessed me to complete this translation of 'A Summarized Explanation of Allaah's Beautiful Names' by Shaykh Dr. 'AbdurRazzaaq 'Abdul Muhsin al Badr حفظه الله.

The Shaykh in fact wrote two books on the same topic. He first wrote a full version and then a summarized version. I chose to translate the summarized version for a number of reasons.

In the table below, you will see the main differences between the books and understand how I have worked on this translation. To download the original Arabic books scan the QR codes below:

	Summarized Version Mukhtasir Fiqh al Asmaa al Husnaa مختصر فقه الأسماء الحسنى	Full Version Fiqh al Asmaa al Husnaa فقه الأسماء الحسنى
1	Approximately 1 page per Name	Approximately 3 pages per Name
2	Brief	Detailed
	No section on principles for believing in the Names	Section on principles for believing in the Names
3	1 or 2 aayaat	Many aayaat
4	No references for Qur'aan	References included
5	No references for ahaadeeth	References included
6	No references for sayings	References included
7	112 pages	336 pages

I have taken the references from the full version and added them to the summarized version.
All of these will clearly be marked in the footnotes إن شاء الله.

There are one hundred and four Names explained in the book with seventy chapters. Some chapters explain two or three Names together.

Umm 'AbdirRahmaan Tara Hashim
Riyaadh, Saudi Arabia.
16/5/1440AH - 11/1/2020CE

Chart of Symbols/Phrases

Symbol	Arabic and Transliteration	English Meaning
﷽	بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيم Bismillaahir Rahmaanir Raheem	In the Name of Allaah, the Most Merciful, the Especially Merciful
(ﷻ)	جَلّ جَلاله Jall Jallaaluh	Exalted is His Majesty (Allaah)
	جل وعلا Jalla wa ‘alaa	Honoured and Exalted
(﷿)	عَزَّ وَ جَلّ Azza wa jall	The Mighty and Majestic (Allaah)
	تبارك وتعالى Tabaaraka wa ta’aala	Blessed and Exalted be He
(﷾)	سُبْحَانَهُ وَتَعَالى Subhaanahu wa ta’ala	Allaah is free from all imperfections and is Exalted.
	سبحانه / سُبْحان الله SubhaanAllaah / Subhaanahu	Allaah/ He is free of all imperfections
	الحَمْدُ لله Alhamdulillaah	All praise is for Allaah.
	الله أَكْبَر Allaahu akbar	Allaah is greater than everything.
	لا إله إلا الله Laa illaaha illAllaah	None has the right to be worshipped except Allaah.
(ﷺ)	صَلّى الله عَلَيهِ وَسَلّم SallAllaahu ‘alayhi wa sallam	Allaah praise, honour and protect him (Prophet Muhammad)
	عليه السلام ‘Alayhis Salaam	Peace be upon him (for the Prophets)

(رضي الله عنه)	رَضِـيَ اللهُ عَنْـهُ RadiAllaahu ‘anhu	May Allaah be pleased with him (Companion)
(رضي الله عنهم)	رَضِـيَ اللهُ عَنْـهُم RadiAllaahu ‘anhum	May Allaah be pleased with them (Companions)
	رحمه الله Rahimahullaah	Allaah have mercy upon him

Introduction

All praise is for Allaah, الكبير The Most Great, المتعال The Supreme and Exalted, Possessing Honour, Might and Beauty. He has Beautiful Names and Lofty Attributes, Glory and Perfection. I bear witness that there is no deity worthy of worship except Allaah and I bear witness that Muhammad is His servant and Messenger – Allaah praise, honour and protect him, his family and all his Companions.

To proceed:

Understanding Allaah's Beautiful Names is a noble branch of knowledge, in fact it is the greatest understanding and the foundations upon which this religion is built. Due to this reason there are many well-grounded proofs in the Noble Qur'aan for this foundation. There is hardly an aayah in the Qur'aan which does not mention Allaah's Beautiful Names or His Lofty Attributes indicating the importance of this noble branch of knowledge and its great status, abundant good and profit. It is a principle from the principles of faith and a cornerstone from the cornerstones of this religion. It is the basis of the religion of Islaam upon which are built the lofty ranks and high status. How can a person's affair be upright and their states be rectified without knowing their Originator, Creator and Provider; and without knowing His Beautiful Names and Lofty Attributes, His perfect descriptions indicating His Completeness, Honour and Might. He is the One to be worshipped in truth alone and nothing else has the right to be worshipped besides Him in truth. Unfortunately the majority of people today are busy with what was created for them instead of what they were created for.

There is no greater need that a servant has than his need to know his Lord, Creator, Supreme Sovereign, the One who manages his affairs and allocates his provisions. The One whom a person cannot do without even for the blinking of an eye.

There is no rectification for them nor purification except by knowing Him, worshipping Him and having faith in He who is removed from all imperfections alone. Due to this, a servant has a portion of rectitude and deserves praise in accordance to his knowledge of his Lord and his acting upon what pleases Him and brings him close to Him from speech and good deeds.

Allaah made it easy for me to compile and write a book in this great field and I have called it 'Fiqh al Asmaa al Husnaa' 'Understanding the Beautiful Names'. I explained more than one hundred Beautiful Names of Allaah in it. It is preceded by chapters introducing the foundations of Fiqh in this great field. I was eager to write the book in clear and easy language taking care to quote references and mention proofs from the Book of Allaah عز وجل and the Sunnah of the noble Prophet صلى الله عليه وسلم which clarify what is easy from the angle of worship and the effects on faith which is the meaning of belief in Allaah's Names. I greatly benefitted from the writings of the well-grounded scholars especially Shaykhul Islaam Ibn Taymiyyah, his student al 'Allaamah Ibnul Qayyim and Shaykh 'AbdurRahmaan as Sa'dee, Allaah have mercy upon them all.

It has been printed by Allaah's Grace more than once in one medium sized volume. Some noble people wanted it to be summarized to make it easy to read, print, publish and translate. The response to this request was this shortened summarized version giving a simple explanation of the Names with mostly two proofs for each Name and sometimes one. There is mention of some effects on belief and worship for a few of these Names.

I ask Allaah al Kareem The Generous to bless this summarized version and that it will be of benefit. Allaah give all those who were a cause for this summarized version and everyone who helped prepare it, publish it or translate it the greatest reward.

Allaah is the Owner of success, He has no partner. Allaah praise, honour and protect His servant and Messenger our Prophet Muhammad, his family and Companions.

Written by 'AbdurRazzaaq bin 'Abdul Muhsin al Badr.
Al-Madeenah An-Nabawiyyah
On the day of 'Aashooraa.
(10th Muharram 1431 AH - 27/12/2009 CE)

Chapter 1
Allaah

الله

'Allaah' is a magnificent Name from the Beautiful Names of Allaah. The Name Allaah occurs the most in the Qur'aan out of all the other names at over 1200 times which no other name does and it begins 33 aayaat.

Some of the people of knowledge hold that 'Allaah' is Allaah's greatest Name, that if He is called upon with it He answers and if He is asked with it He gives.

This Name has special characteristics which is specific to it. One of which is that it is the foundation for all the Beautiful Names of Allaah and all the Names are under it.

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا

And (all) the Most Beautiful Names belong to Allah, so call on Him by them,
[Suratul 'Araaf 7:180][1]

The Name 'Allaah' carries the meanings of all the Beautiful Names, it refers to them in general and the Beautiful Names are the details. It clarifies the Divine Attributes which are Perfect, Majestic and Mighty Attributes. 'Allaah' is the Name that all the others refer back to and it encompasses all their meanings.

The most concise and best saying about the meaning of 'Allaah' is what is narrated by Ibn 'Abbaas رضي الله عنهما when he said:

[1] TN: All translations of the meanings of the Qur'aan are taken from 'The Noble Qur'aan' Translation by Dr. Muhsin Khan and Taqi ud Deen al Hilaali.

"Allaah – the One who has the right to be taken as a deity and worshipped by the whole of creation." Taken from Ibn Jarir in his Tafseer.[2] This means that Allaah with these Attributes of Majesty, Perfection and Might deserves to be worshipped and singled out alone with humility, humbleness and submission.



[2] Tabaree 1/121.

Chapter 2
Ar Rabb - The Lord

الرَّبّ

Ar Rabb The Lord is a tremendous Name of Allaah, the Mighty and Exalted. It occurs over 500 times in the Noble Qur'aan in many situations and various contexts.
Allaah the Exalted said:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
All the praises and thanks be to Allah, the Lord of the 'Alamin.
[Faatihah 1:2]

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ
Say (O Muhammad): "Verily, my Salat (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Alamin (mankind, jinns and all that exists).
[An'aam 6:162]

The meaning of ar Rabb the Lord is: possessing Lordship over all of His creation in terms of creation, kingdom, disposing of the affairs and managing them. It comes from the Names which encompass many meanings and not just one.

In fact, if this Name is mentioned alone it encompasses the meanings of all of Allaah's Beautiful Names and Lofty Attributes. Regarding this Ibnul Qayyim رحمه الله said, "Indeed ar Rabb the Lord is القادر al Qaadir The Fully-Able, الخالق al Khaaliq The Creator, البارئ al Baari' The Originator, المصور al Musawwir The Bestower of Forms, الحي al Hayy The Living, القيوم al Qayyoom The Self-Subsisting, العليم al 'Aleem The All-Knowing, السميع as Samee' The All-Hearing, البصير al Baseer The All-Seeing, المحسن al Mushsin The One whose actions are all perfect and good, المنعم al Mun'im The Bestower of Blessings, الجواد al Jawaad The Most Generous, المعطي al Mu'tee The Giver, المانع al Maani' The Preventer, الضار النافع ad Daar an Naafi' The One who harms and benefits, المقدم المؤخر al

Muqaddim al Mu'akhkhir The One who gives precedence and The One who puts back. The One who leaves whoever He wills to go astray. The One who guides whomever He wills. The One who makes whoever He wills happy, sad, raises, lowers and many more besides this of the meanings of Lordship which come from it with what the Beautiful Names deserve."[3]



[3] Badaa'l al Fawaaid by Imaam Ibnul Qayyim 2/212.

Chapter 3
Ar-Rahmaan The Most Merciful
Ar-Raheem The Bestower of Mercy

الرَّحْمَنِ الرَّحِيم

The Names Ar-Rahmaan and Ar-Raheem are two honourable Names which occur numerous times in the Qur'aan. Allaah began Umm al Qur'aan (Sooratul Faatihah) with them, they were made a sign of what Allaah revealed of guidance and clarification. Within them is a speech which the shaytaan cannot take hold of. The Prophet of Allaah Sulaymaan عليه السلام started his letter with them and Jibreel came down with them at the start of every Soorah of the Qur'aan revealing them to the Prophet Muhammad صلى الله عليه وسلم. These two Names both indicate that mercy is an Attribute of Allaah.

Ar-Rahmaan means being described as having mercy.

Ar-Raheem means bestowing mercy upon His servants. These two Names indicate perfect and complete mercy which is Allaah's Attribute and description.

In these two Names is a proof of Allaah's perfect mercy which is an all-encompassing Attribute of His. Everything in the higher and lower worlds (the heavens and the earth) that happens such as gaining benefits, liked enjoyable things and good things are from the effects of Allaah's Mercy. Just as what is diverted from them of hateful things: tests, frightening incidents, dangers and harms are from the effects of His Mercy. Good deeds only come from Him and only He can deflect bad deeds and He is the Most Merciful of those who have mercy.



Chapter 4
Al-Hayy The Ever-Living
Al-Qayyoom The Self-Subsisting Sustainer

الحَي القَيُّوم

Al-Hayy Al-Qayyoom - The Ever-Living The Self-Subsisting Sustainer of all the creation are two Names that come together in the Qur'aan in three places. The first occurrence is in Aayatul Kursee:

اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ

Allah! La ilaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. [Baqarah 2:255]

The second occurrence is at the beginning of Soorah Aali 'Imraan:

اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

Allah! La ilaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. [Aali 'Imraan 3:2]

The third is in Soorah Taahaa:

وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ

And (all) faces shall be humbled before (Allah), the Ever Living, the One Who sustains and protects all that exists. [Taahaa 20:111]

Allaah the Blessed and Exalted's Name al Hayy The Ever-Living contains an affirmation of Allaah's Attribute of Living. It is a complete Life not preceded by non-existence nor followed by it being taken away or ending. Allaah is Living without deficiency or defect and our Lord is Exalted and free from that. Allaah's Name al Qayyoom contains affirmation of His

Attribute of Self-Subsistence[4]. It being that Allaah سبحانه is Self-Subsisting and sustains His creation.

These two Names al Hayy and al Qayyoom both encompass the meanings of Allaah's Beautiful Names where all the Attributes of the Creator سبحانه return back. The Attributes of Allaah's Self such as hearing, seeing, His Hand, Knowledge and so on return back to His Name al Hayy The Ever-Living. The Attributes of Allaah that are actions such as creation, providing, bestowing blessings, giving life, giving death and so on return back to His Name al Qayyoom. Due to this, the People of Knowledge have said that they are Allaah's greatest Names which if He is called on by them He answers and if He is asked by them He gives.



[4] TN: Self-Subsisting means 'free of needing His creation' and 'all of His creation is poor and in need of Him'. He has complete Ability and directs the affairs of the creation. (Points taken from the full version of this book)

Chapter 5
Al-Khaaliq The Creator
Al-Khallaaq The Ever-Creating

الخَالِق الخَلاَّق

The name of Allaah al Khaaliq is found in many places in the Qur'aan. For example:

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ
"He is Allah, the Creator, the Inventor of all things, the Bestower of forms."
[Hashr 59:24]

Al Khallaaq الخلاق in the intensive form[5] occurs in two places in the Qur'aan in the Sayings of Allaah the Exalted:

إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ
"Verily, your Lord is the All-Knowing Creator."
[Hijr 15:86]

بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ
" Yes, indeed! He is the All-Knowing Supreme Creator."
[Yaseen 36:81]

Creation (al Khalq) refers to and means two matters:

1. The first meaning of al Khalq is bringing something new into existence from nothing:

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُم مِّمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ
"Do they not see that We have created for them of what Our Hands have created, the cattle, so that they are their owners."
[Yaseen 36:71]

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[5] TN: الخالق is the normal form. الخلاق is the intensive form اسم المبالغة. Both names have the root خ ل ق but the intensive form is stronger and has added meanings.

2. The second meaning of *al khalq* is 'measuring/preparing/inventing' (in Arabic: *taqdeer)*.

They used to say 'he (khalaqa) the skins' which means he prepared it. Allaah's Saying:

وَتَخْلُقُونَ إِفْكًا

"and you only invent تخلقون falsehood".

[Al Ankaboot 29:17]

Which means that you invent it and make people inclined to it.

So 'creating' الخلق when used to describe the actions of humans means *taqdeer* 'preparing or inventing'. As for 'creation' which carries the meaning of inventing and bringing into existence from nothing, then this is only for the Lord of all that exists.
As Allaah the Exalted said:

هَلْ مِنْ خَالِقٍ غَيْرُ اللهِ

"Is there any creator other than Allah!"

[Faatir 35:3]

هَٰذَا خَلْقُ اللهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِن دُونِهِ ۚ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُّبِينٍ

"This is the creation of Allah. So show Me that which those (whom you worship), besides Him have created. Nay, the Zalimun (polytheists, wrong-doers and those who do not believe in the Oneness of Allah) are in plain error."

[Luqmaan 31:11]

Allaah did not create the creation without purpose, in vain or for fun. Allaah is far removed and purified from that. Indeed Allaah created them to worship Him and single Him out alone.

Allaah the Exalted said,

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ
فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ ۖ لَا إِلَٰهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ

"Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?"

So Exalted is Allah, the True King, La ilaha illa Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne!
[Al Mu'minoon 23:115-116]



Chapter 6
Al-Khaaliq The Creator
Al-Baari' The Originator
Al-Musawwir The Fashioner

الخَالِق البارِئ المُصَوِّر

Allaah combined these three Names in His سبحانه Saying:

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ ۖ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ
He is Allah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names.
[Hashr 59:24]

This means that He alone created the whole of creation; He invented all the inventions and bestowed the forms through His precise execution and perfected His creation of all beings. He created them, bestowed their forms and brought them forth at a suitable time for them. He measured His creation with the best of measuring and made them with the most precise making. He guided them for their benefit and gave everything a character suitable to it. Then He guided every creation to what it was fashioned and created for.

الخالق Al-Khaaliq The Creator gives measure to things according to His wisdom. البارئ Al-Baari' the Originator brings it into being after being nothing. المصور al Musawwir The Fashioner fashions the creation and created beings however He wills.

Ibnul Qayyim[6] رحمه الله says: "So Al-Baari', al Musawwir are details to the meaning of the Name al Khaaliq. So Allaah عز وجل if He wants to create something He measures it with His Knowledge and wisdom, then He makes it - meaning He

[6] Shifaa al 'Aleel 1/366.

brings it into existence according to what He measured and decreed in the form that He wished and wanted".

So these three Names in the aayah are in order: creation first - and that is decreeing and measuring the existence of the creation, then making it - which is bringing it into existence from non-existence, then He made it into a shape and form that He سبحانه Willed.



Chapter 7
Al-Malik The King
Al-MaleekThe Supreme Sovereign

الْمَلِك الْمَلِيك

The Name Al-Malik The King is found in the Noble Qur'aan in five places. One of which is where Allaah the Exalted said,

هُوَ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ

He is Allah beside Whom there is La ilaha illa Huwa (none has the right to be worshipped but He) the King, the Holy. [Hashr 59:23]

The Name Al-Maleek The Supreme Sovereign is found once in Allaah's Saying:

فِي مَقْعَدِ صِدْقٍ عِندَ مَلِيكٍ مُّقْتَدِرٍ

In a seat of truth (i.e. Paradise), near the Omnipotent King (Allah, the One, the All-Blessed, the Most High, the Owner of Majesty and Honour). [Qamar 54:55]

These two Names indicate that Allaah سبحانه possesses the Kingdom. This means the King of everything, the One Who can dispose of it without being prevented or having any obstacles. It is repeated many times in the Noble Qur'aan that Allaah alone possesses the Kingdom without partner. This is a clear proof of the obligation to single Him out alone for worship.

ذَٰلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ ۖ لَا إِلَٰهَ إِلَّا هُوَ ۖ فَأَنَّىٰ تُصْرَفُونَ

Such is Allah your Lord. His is the kingdom, La ilaha illa Huwa (none has the right to be worshipped but He). How then are you turned away? [Zumar 39:6]

Worshipping other than Allaah, when they do not possess the ability to harm, benefit, give life or death or resurrect is

complete going astray and complete falsehood. Many aayaat in the Qur'aan has this meaning and explains this matter clearly. As Allaah the Exalted said,

ذَٰلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ ۚ وَالَّذِينَ تَدْعُونَ مِن دُونِهِ مَا يَمْلِكُونَ مِن قِطْمِيرٍ

Such is Allah your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmir (the thin membrane over the datestone). [Faatir 35:13]

وَاتَّخَذُوا مِن دُونِهِ آلِهَةً لَّا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا

Yet they have taken besides Him other aaliha (gods) that created nothing but are themselves created, and possess neither hurt nor benefit for themselves, and possess no power (of causing) death, nor (of giving) life, nor of raising the dead. [Furqaan 25:3]

It is not allowed to divert a portion of worship to anyone. Whoever does not own anything in this universe, not even the weight of a seed (should not be worshipped). Worship is the right of the Mighty King the Exalted Creator and the Lord Who manages the affairs of this universe. He has no partner, Exalted be His affair and Mighty is His Authority. High and Exalted is His Majesty there is nothing worthy of worship except Him.



Chapter 8
Ar-Razzaaq The Great Provider
Ar-Raaziq The Best of Sustainers

الرَّزَّاق الرَّازِق

Allaah's Name Ar-Razzaaq The Great Provider is found in one place in the Qur'aan. Allaah the Exalted said,

إِنَّ اللهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ

Verily, Allah is the All-Provider, Owner of Power, the Most Strong.
[Dhaariyaat 51:58]

The name ar Raaziq The All-Provider occurs in the plural form in places of the Qur'aan such as Allaah's Saying,

وَاللَّهُ خَيْرُ الرَّازِقِينَ

And Allah is the Best of providers.
[Jumu'ah 62:11]

It is also found in the Sunnah as will come in (the explanation of the Names) Al-Qaabid Al-Baasit The Withholder The Granter of Extensive Provision.[7]

So Allaah, the far removed from every imperfection, is ar Razzaaq The Great Provider. This means that He takes care

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[7] TN: Anas bin Maalik رضي الله عنه said:
When prices were high in al Madeenah in the time of Allaah's Messenger صلى الله عليه وسلم *the people said, 'O Allaah's Messenger! Prices have become high so fix them for us'. Allaah's Messenger* صلى الله عليه وسلم *replied, 'Allaah is the One who fixes prices, Who witholds, gives lavishly and provides. And I hope that when I meet Allaah, the Most High, none of you will have any claim on me for an injustice regarding blood or property.'* Sunan Abi Dawood no. 3451; at Tirmidhee no. 1314; Ibn Majah no. 2200; Musnad Ahmad 3/156 and others with a sound chain.

of the servants' provisions and is the One Who is in charge over every person's requirements regarding provision. Allaah the Exalted said,

وَمَا مِن دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا

And no (moving) living creature is there on earth but its provision is due from Allah.
[Hood 11:6]

وَكَأَيِّن مِّن دَابَّةٍ لَّا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ

And so many a moving (living) creature there is, that carries not its own provision! Allah provides for it and for you.
[Ankaboot 29:60]

Allaah's Provision for His servants is of two types (general and specific):

General provision which encompasses the righteous people and the bad, the believer and the disbeliever, the first and the last. This is provision for the body:

وَمَا مِن دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا

And no (moving) living creature is there on earth but its provision is due from Allah.
[Hood 11:6]

Extensive provision in the worldly life is not a proof of a servant's nobility in Allaah's Sight. Just the same as restricted provision is not a proof that the servant is insignificant in Allaah's Sight.

فَأَمَّا الْإِنسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ
كَلَّا ۖ بَل لَّا تُكْرِمُونَ الْيَتِيمَ

As for man, when his Lord tries him by giving him honour and gifts, then he says (puffed up): "My Lord has honoured me." But when He tries him, by straitening his means of life, he says: "My Lord has humiliated me!" Nay! But you treat not the

orphans with kindness and generosity (i.e. you neither treat them well, nor give them their exact right of inheritance)!
[Fajr 89:15-17]

This means that not everyone whom Allaah has blessed in the world is honoured in His Sight and not everyone who has restricted means is humiliated in Allaah's Sight. Wealth, poverty, ease and restriction are tests and trials from Allaah in order to know who is grateful or ungrateful, patient or impatient.

Specific Provision

This is the provision of the hearts - feeding them with knowledge, faith and halaal provision which help to rectify their religion. This is specific to the believers according to the levels that they deserve in accordance to His Wisdom and Mercy. Allaah completes His generosity upon them from Him by admitting them into blessed gardens on the Day of Resurrection. Allaah the Exalted says,

وَمَن يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا

And whosoever believes in Allah and performs righteous good deeds, He will admit him into Gardens under which rivers flow (Paradise), to dwell therein forever. Allah has indeed granted for him an excellent provision.
[Talaq 65:11]



Chapter 9
Al-Ahad The Unique
Al-Waahid The One

الأَحَد الوَاحِد

As for Allaah's تبارك Name Al-Ahad The Unique, it is found in one place in the Qur'aan in Sooratul Ikhlaas.[8] This is the magnificent Soorah which is mentioned in the Sunnah of the Prophet صلى الله عليه وسلم as being equal to a third of the Qur'aan due to it sincerely clarifying the Lord's Beautiful Names and His Great Lofty Attributes.

As for His Name al Waahid The One, then it is found in numerous places in the Qur'aan.

These two Names indicate Allaah's Oneness and Uniqueness which means that He سبحانه alone has Attributes of Glory and Majesty. He alone is described as having Grandeur and Beauty.

He is One in His Self - no one is like Him,
He is One in His Attributes – no one compares to Him.
He is One in His Actions – He has no partner or helper.
He is One in deserving to be worshipped and He has no rival in love, honour, humility or humbleness.

Allaah's Name al Waahid occurs in the Noble Qur'aan in numerous situations in the context of establishing Monotheism (Tawheed) and invalidating Polytheism (Shirk - associating partners and associates with Allaah).

In establishing Oneness and obligating sincerity (ikhlaas) of the religion for Him, Allaah سبحانه said:

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[8] قُلْ هُوَ اللَّهُ أَحَدٌ
Say (O Muhammad (Peace be upon him)): "He is Allah, (the) One. [112:1]

وَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ ۖ لَّا إِلَٰهَ إِلَّا هُوَ الرَّحْمَٰنُ الرَّحِيمُ

And your Ilah (God) is One Ilah (God - Allah), La ilaha illa Huwa (there is none who has the right to be worshipped but He), the Most Beneficent, the Most Merciful.
[Baqarah 2:163]

And He said in destroying the beliefs of the polytheists:

وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَٰهَيْنِ اثْنَيْنِ ۖ إِنَّمَا هُوَ إِلَٰهٌ وَاحِدٌ ۖ فَإِيَّايَ فَارْهَبُونِ

And Allah said (O mankind!): "Take not ilahain (two gods in worship, etc.). Verily, He (Allah) is (the) only One Ilah (God). Then, fear Me (Allah).
[Nahl 16:51]

يَا صَاحِبَيِ السِّجْنِ أَأَرْبَابٌ مُّتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ

O two companions of the prison! Are many different lords (gods) better or Allah, the One, the Irresistible?
[Yoosuf 12:39]

Therefore it is obligatory upon the servants to single Allaah out for worship alone in beliefs, speech and actions. They need to recognise His absolute perfection and single Him out alone for worship. They need to single Him out through types of worship alone without partner.



Chapter 10
As-Samad The Self-Sufficient Master

الصَّمَد

This name is found in Suratul Ikhlaas[9]

'As Samad' means السيد العظيم The Great Master who has complete and perfect knowledge, wisdom, forbearance, power, honour, greatness and is Perfect in all His Attributes and descriptions.

So He possesses great and encompassing descriptions. All of the creation depend upon Him. All beings, even the most hidden, call upon Him in all their affairs. They do not have a Lord other than Him. They do not have anyone other than Him that they can call on to rectify their religious or worldly matters. They take refuge in Him at times of calamities and troubles. They humbly implore Him when disasters and hard times strike. They ask Him for help during hardships and trials. This is because they know that He can meet their needs and remove the calamities due to His Perfect and complete Knowledge, encompassing Mercy and Compassion, His Perfection, great Ability, His Honour and His Authority.

Ibn Jareer at Tabaree narrated in his Tafseer from 'Abdullaah bin 'Abbaas رضي الله عنهما that he said, "As Samad The Self-Sufficient Master: The Master who is complete in his Mastership; The Sublime الشريف who is complete in His Sublimity; The Great who is complete in His Greatness; The Forbearing who is complete in His Forbearance and

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قُلْ هُوَ اللَّهُ أَحَدٌ (1) اللَّهُ الصَّمَدُ (2) لَمْ يَلِدْ وَلَمْ يُولَدْ (3) وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ

1. Say (O Muhammad): "He is Allah, (the) One.
2. "*Allah-us-Samad* (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks).
3. "He begets not, nor was He begotten;
4. "And there is none co-equal or comparable unto Him."

Clemency; The Rich who is complete in His Richness; The Wise who is complete in His Wisdom. He is the One who is complete and perfect in types of Exaltedness and Mastership. He is Allaah, the One removed from every defect who deserves these descriptions which are only befitting to Him."[10]



[10] (24/736 At Turki Print); Suyooti in 'Dur al Manthoor' (15/780) Ibn al Mundhir; Ibn Abee Haatim. Abee ash Shaykh in 'al Udthmaa'. Al Bayhaqi in 'The Names and Attributes'.

Chapter 11
Al-Haadee The Guide

الـهَادِي

Allaah mentioned this Name twice in the Qur'aan:

وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ آمَنُوا إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ
And verily, Allah is the Guide of those who believe, to the Straight Path.
[Hajj 22:54]

وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا
Thus have We made for every Prophet an enemy among the Mujrimun (disbelievers, polytheists, criminals, etc.). But Sufficient is your Lord as a Guide and Helper.
[Furqaan 25:31]

Al-Haadee The Guide means that He guides His servants, directs them and indicates what will give them happiness in this Life and the Next. Through His guidance He directs the living creatures to what will benefit them and protect them from what will harm them.

Allaah is the One who created the creation and guided them.

الَّذِي خَلَقَ فَسَوَّىٰ وَالَّذِي قَدَّرَ فَهَدَىٰ
Who has created (everything), and then proportioned it; And Who has measured (preordainments for each and everything even to be blessed or wretched); then guided. [A'laa 87:2-3]

So He guided them to general guidance for their benefit. He made them prepared for what they were created for.
He guided to a guidance of clarification. He revealed the Books and sent Messengers. He legislated the legislation and rulings, halal (permissible) and haraam (impermissible). He clarified the foundations and the branches of the religion. He

guided to and clarified the straight path which will lead to His pleasure and reward. He made clear the other (deviant) paths to warn the servants.
He guided His believing servants with the guidance of success to belief and obedience. He guided them to their stations in Paradise as He guided them in the world to take the means and paths leading to it. His Name al Haadee The Guide encompasses all types of guidance.



Chapter 12
Al-Wahhaab The Bestower

الوَهَّاب

This Name occurs in three places of the Noble Qur'aan:

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً ۚ إِنَّكَ أَنتَ الْوَهَّابُ
(They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower."
[Aali 'Imraan 3:8]

أَمْ عِندَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ
Or have they the treasures of the Mercy of your Lord, the Almighty, the Real Bestower? [Sad 38:9]

Allaah said when He mentioned the du'aa of Prophet Sulaymaan عليه السلام

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَّا يَنبَغِي لِأَحَدٍ مِّن بَعْدِي ۖ إِنَّكَ أَنتَ الْوَهَّابُ
He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me: Verily, You are the Bestower."
[Saad 38:35]

Al-Wahhaab The Bestower means plentiful in giving gifts, blessings and benefits. The Name is of (the Arabic grammatical pattern of) فعّال which the Arabs use to express the meaning of intensification[11]. Allaah is the Bestower - He bestows of His great virtue upon His servants by confering blessings, increasing and abundantly giving gifts to them.

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[11] TN: This is the same concept discussed earlier with Khaaliq and Khallaaq in chapter 5. The intensive form gives extra meanings and emphasis to the word. Here it is Waahib (the normal form) giver and Wahhaab (intensive form) giver in abundance.

The Name Al-Wahhaab comes in the grammatical form of intensification due to Allaah's abundance in giving constantly, in a variety of forms and liberally.

In Allaah's Hand is the treasures of everything. He owns the heavens and the earth and has rule over everything. He disposes of His kingdom however He wills.
Allaah mentioned in the Noble Qur'aan the different types of His giving. He mentions His directing His Prophets and righteous people from amongst His servants to seek it and attain it.

These various gifts belong to Allaah سبحانه. He is Al Maalik The Owner of this Universe. He can dispose of it as He wishes.

لِّلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۚ يَخْلُقُ مَا يَشَاءُ ۚ يَهَبُ لِمَن يَشَاءُ إِنَاثًا وَيَهَبُ لِمَن يَشَاءُ الذُّكُورَ
أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَاثًا ۖ وَيَجْعَلُ مَن يَشَاءُ عَقِيمًا ۚ إِنَّهُ عَلِيمٌ قَدِيرٌ

To Allah belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things. [Shooraa 42:49-50]

O Allaah to You is all praise out of gratefulness, to You is giving out of Your Grace.



Chapter 13
Al-Fattaah The Just Judge

الفَتَّاح

Allaah the Exalted said,

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ
Say: "Our Lord will assemble us all together (on the Day of Resurrection), then He will judge between us with truth. And He is the (Most Trustworthy) All-Knowing Judge."
[Saba 34:26]

وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا ۚ عَلَى اللَّهِ تَوَكَّلْنَا ۚ رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنتَ خَيْرُ الْفَاتِحِينَ
Our Lord comprehends all things in His Knowledge. In Allah (Alone) we put our trust. Our Lord! Judge between us and our people in truth, for You are the Best of those who give judgment. [A'raaf 7:89]

The meaning of this Name is the One who rules over His servants with whatever He wishes, He judges between them with what He Wills. He gives those of them He Wills whatever He Wills. Nothing can repel His rule and nothing comes after His decree and command. Allaah the Exalted said,

مَّا يَفْتَحِ اللَّهُ لِلنَّاسِ مِن رَّحْمَةٍ فَلَا مُمْسِكَ لَهَا ۖ وَمَا يُمْسِكْ فَلَا مُرْسِلَ لَهُ مِن بَعْدِهِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ
Whatever of mercy (i.e. of good) Allah may grant to mankind, none can withhold it, and whatever He may withhold, none can grant it thereafter. And He is the Almighty, the All-Wise. [Faatir 35:2]

A servant's belief that His Lord سبحانه is Al-Fattaah The Judge should make him turn to Allaah alone in a good manner to open the doors of guidance for him, the doors of provision, the doors of mercy and that Allaah opens his heart to do good.

أَفَمَن شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَىٰ نُورٍ مِّن رَّبِّهِ ۚ فَوَيْلٌ لِّلْقَاسِيَةِ قُلُوبُهُم مِّن ذِكْرِ اللَّهِ ۚ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ

Is he whose breast Allah has opened to Islam, so that he is in light from His Lord (as he who is non-Muslim)? So, woe to those whose hearts are hardened against remembrance of Allah! They are in plain error!
[Zumar 39:22]

Qurtubi رحمه الله said “This opening/conquest/expanding does not have a limit. Every believer takes a share from it. The Prophets succeeded in taking the highest share, then after them the awliyaa’ allies of Allaah, then the scholars, then the general believers and no one will fail except the disbelievers.”[12]



[12] TN footnote from full version: Al Asnaa fee Sharh Asmaa Allaah al Husnaa 1/225.

Chapter 14
As-Samee' The All-Hearing

السَّمِيع

As-Samee' The All-Hearing is a Name which occurs many times in the Qur'aan. It comes in nearly 50 places. An example is Allaah the Exalted's saying,

لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ
There is nothing like unto Him, and He is the All-Hearer, the All-Seer. [Shooraa 42:11]

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا ۖ إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ
And (remember) when Ibrahim (Abraham) and (his son) Isma'il (Ishmael) were raising the foundations of the House (the Ka'bah at Makkah), (saying), "Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower." [Baqarah 2:127]

As-Samee' is the One who hears every sound in different languages and the diverse needs. Secret speech and open loud speech is the same to Allaah.

سَوَاءٌ مِّنكُم مَّنْ أَسَرَّ الْقَوْلَ وَمَن جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ
It is the same (to Him) whether any of you conceal his speech or declare it openly, whether he be hid by night or go forth freely by day. [Ra'd 13:10]

Allaah's Hearing encompasses all sounds, so the sounds are not different to Him neither do they resemble each other. Neither does listening to one sound occupy Him from listening to another. Allaah does not make a mistake in the various requests neither does He become weary of the many pleas.

Imaam Ahmad and others reported that 'Aa'ishah رضي الله عنها said,

"Praise be to Allah Whose hearing encompasses all voices. Khawlah came to the Messenger of Allah complaining about her husband, but I could not hear what she said. Then Allah, the Mighty and Sublime, revealed:

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا ۚ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

'Indeed Allah has heard the statement of her that disputes with you concerning her husband, and complains to Allah. And Allah hears the argument between you both.'"
[Soortul Mujaadilah 58:1][13]

In another narration she said, "Blessed is the One whose Hearing encompasses everything."[14]

If every jinn and human from the first of them until Allaah inherits the earth and everything on it were to stand in one place and all ask Allaah at the same moment, each one expressing his need, each one speaking in his dialect and language Allaah would Hear all of them without mixing up this speech with that one and this language with that or this need with that need.[15]



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[13] Musnad Ahmad 6/168; Sunan an-Nasa'i 3460

[14] Ibn Maajah 188.

[15]TN. Abu Dharr رضي الله عنه reported Allah's Messenger (ﷺ) as saying that Allah, the Exalted and Glorious, said: ... O My servants, even if the first amongst you and the last amongst you and the whole human race of yours and that of jinns also all stand in one plain ground and you ask Me and I confer upon every person what he asks for, it would not in any way, cause any loss to Me (even less) than that which is caused to the ocean by dipping the needle in it... (Saheeh Muslim) 2577

Chapter 15
Al-Baseer The All-Seeing

الْبَصِير

Al-Baseer is a Name found in the Noble Qur'aan in more than 40 places. Examples are,

لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ
There is nothing like unto Him, and He is the All-Hearer, the All-Seer. [Shooraa 42:11]

إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا
Truly, Allah is Ever All-Hearer, All-Seer. [Nisaa 4:58].

Al-Baseer means the One who sees all visual sights. He sees everything whether minute or small. He sees a crawling black ant on a black rock in the dark night. He sees the path of the morsel of food carried by their limbs. He sees what is beneath the seven earths as He sees what is above the seven heavens. He sees the blinking of the eyelids and the treachery of the eyes. Someone rightly said (some poetry)[16]:

O One who sees the beating of the mosquito's wing
In the darkness of the night. The moaning cattle
He sees the place where its veins are suspended in its neck
And its brain from those weakened bones.
Grant me repentance to wipe away from me what I did in my early days.

Then this magnificent Name instills humility and humbleness. It encourages a person to know that Allaah is observing him and that he should perfect His worship and stay away from disobedience and sins.

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[16] TN. Footnote from the full version. Qurtubi رحمه الله quoted it in at Tathkirah 1/464. Daar al Minhaaj Publishers.

Ibn Rajab رحمه الله said, "A man sought to seduce a woman and have his way with her one night. She refused so he said, 'No one can see us except the stars.' She replied 'So where is the One who created the stars?' Meaning, does He not see us. Allaah تعالى said

أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ

'Knows he not that Allah does see (what he does)?'
['Alaq 96:14]

This was enough of a rebuke and a deterrent.



Chapter 16
Al 'Aleem The All-Knowing

الْعَلِيم

This Name occurs in the Noble Qur'aan more than 150 times. Allaah تعالى said,

يَخْلُقُ مَا يَشَاءُ ۖ وَهُوَ الْعَلِيمُ الْقَدِيرُ

He creates what He wills. And it is He Who is the All-Knowing, the All-Powerful (i.e. Able to do all things).
[Room 30:54]

وَكَفَىٰ بِاللَّهِ عَلِيمًا

and Allah is Sufficient as All-Knower.
[Nisaa 4:70]

This means the One Whose knowledge encompasses the apparent and the hidden; the secret and the open; knowledge of the upper and lower; the past, present and future. Not one thing is hidden from Him. He knew what was, what will be and what was not; and if it were, how it would be. His knowledge encompasses everything and He keeps count of all things (knows the exact number of everything).[17]

Faith in this magnificent Name has a blessed effect upon the servant. It is in fact the biggest deterrent and greatest admonition.

Shaykh Muhammad al Ameen ash-Shinqeetee رحمه الله said,

"The scholars have agreed that it is the biggest admonition and the greatest deterrent that was revealed from the heavens

[17] TN. Similar to the aayaah in Sooratul Jinn [72:28]

وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا

And He (Allah) surrounds all that which is with them, and He (Allah) keeps count of all things (i.e. He knows the exact number of everything).

to the earth ….you do not turn a single page of the Noble mushaf without finding this great admonition and great deterrent.

و هو بِكُلِّ شَيْءٍ عَلِيمٌ

And He is the All-Knower of everything.
[Baqarah 2:29]

وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

And Allah is Well-Acquainted with what you do.
[Baqarah 2:234]

وَاللَّهُ يَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ

And Allah knows what you conceal and what you reveal.
[Nahl 16:19]

وَعِندَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ ۚ وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُّبِينٍ

And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in (or on) the earth and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.
[An'aam 6:59]

وَلَقَدْ خَلَقْنَا الْإِنسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ ۖ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

And indeed We have created man, and We know what his ownself whispers to him. And We are nearer to him than his jugular vein (by Our Knowledge).
[Qaaf 50:16]

وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنفُسِكُمْ فَاحْذَرُوهُ

And know that Allah knows what is in your minds, so fear Him.
[Baqarah 2:235]

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِن قُرءانٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ

Whatever you (O Muhammad) may be doing, and whatever portion you may be reciting from the Quran, - and whatever deed you (mankind) may be doing (good or evil), We are Witness thereof, when you are doing it.
[Yoonus 10:61]

So all of us we need to take heed of this great deterrent and mighty admonition and not forget it so as not to destroy ourselves."[18]



[18] TN. Footnote from the full version: Al-'Adhb an Nameer 1/333-334 abridged.

Chapter 17
Al-Lateef The Subtle and Kind
Al-Khabeer The Fully Aware

اللَّطِيف الْخَبِير

These are two Names that have repeatedly come together in many aayaat of the Noble Qur'aan. Allaah تعالى said,

لَّا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ ۖ وَهُوَ اللَّطِيفُ الْخَبِيرُ

No vision can grasp Him, but His Grasp is over all vision. He is the Most Subtle and Courteous, Well-Acquainted with all things.
[An'aam 6:103]

He said in mentioning the advice that Luqmaan the wise gave to his son,

يَا بُنَيَّ إِنَّهَا إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُن فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ ۚ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

"O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allah will bring it forth. Verily, Allah is Subtle (in bringing out that grain), Well-Aware (of its place).
[Luqmaan 31:16]

Al-Khabeer The Fully-Aware means the One through His knowledge knows the hidden matters, sees what is hidden in the innermost conscience and the most insignificant of matters. He knows the hidden seeds and the minute atoms. Al-Khabeer is a Name that refers back to His knowledge of hidden matters which consist of the utmost minute, tiny, concealed matters. In addition to this even more so His knowledge encompasses that of the apparent and open matters.

The Name Al-Lateef The Subtle and Kind has two meanings:

1. It has the same meaning of Al-Khabeer The Fully-Aware - that He knows the minute and insignificant details such as the secrets, inner conscience and the hidden matters.

2. Allaah facilitates what is in the interests of His servants and allies with kindness and perfection through ways they do not perceive.

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Chapter 18
Al-'Afw The Pardoner
Al-Ghafoor The Ever-Forgiving

الْعَفُو الْغَفُور

Allaah the Exalted said,

ذَٰلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ لَيَنصُرَنَّهُ اللَّهُ ۚ إِنَّ اللَّهَ لَعَفُوٌّ غَفُورٌ

That is so. And whoever has retaliated with the like of that which he was made to suffer, and then has again been wronged, Allah will surely help him. Verily! Allah indeed is Oft-Pardoning, Oft-Forgiving.
[Hajj 22:60]

فَأُولَٰئِكَ عَسَى اللَّهُ أَن يَعْفُوَ عَنْهُمْ ۚ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا

For these there is hope that Allah will forgive them, and Allah is Ever Oft Pardoning, Oft-Forgiving.
[Nisaa 4:99]

Al 'Afuww العفو The Pardoner. He is the One who wipes away bad deeds and overlooks sins. It has a similar meaning to al Ghafoor الغفور The Forgiver, but it is more far reaching than it.
Al Ghufraan (forgiveness) indicates 'covering'
Al 'Afuww (pardoning) indicates 'wiping away'.

Wiping away is more extensive than covering. When both words are together (they have this separate meaning). However, when the word appears on its own then each of them carries the meaning of the other.

Allaah's Pardon is of two types:

1. His general pardon of all the criminals from the disbelievers and other than them, by repelling the punishments that they have earned when they are more deserving of the removal of blessings. So they annoy Him by insults, shirk (polytheism)

and other offenses whilst He pardons them, provides for them and abundantly bestows apparent and hidden blessings upon them. He lays out the world for them. He gives them its blessings, benefits and gives respite to them. He does not neglect them out of His Pardon and Forbearing.

2. His special Pardon and Forgiveness to those who turn in repentance, ask forgiveness, supplicate, worship and to those who are afflicted with trials for which they expect reward. So everyone who turns in repentance to Him with a sincere repentance – sincerely seeking His Face, generally and comprehensively, without hesitation nor persistence (upon the sin). Allaah will forgive him whatever the sin whether it is disbelief, disobedience or sin. All of these come under Allaah's Saying,

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

Say: "O 'Ibadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.
[Zumar 39:53]

The doors of His Pardon and Forgiveness are open. He has always been and will always be pardoning and forgiving.

Allaah promised forgiveness and pardon to those who come with its prerequisites as Allaah سبحانه said,

وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ

And verily, I am indeed Forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).
[Taha 20:82]



Chapter 19
Al-'Alee The Exalted
Al-A'laa The Most High
Al-Muta'aal The Supreme and Exalted One

الْعَلِي الأَعْلَى الْمُتَعَال

Allaah تعالى said,

وَهُوَ الْعَلِيُّ الْعَظِيمُ

And He is the Most High, the Most Great. [Baqarah 2:255]

سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى

Glorify the Name of your Lord, the Most High ['Alaa 87:1]

عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ

All-Knower of the unseen and the seen, the Most Great, the Most High. [Ra'd 13:9]

These Names indicate Allaah's absolute Highness from every aspect and consideration:

* He is العلي Al 'Alee The High in His Self (dhaat). He rose over the throne and is above and separate from all of the created beings. He تعالى said,

الرَّحْمَٰنُ عَلَى الْعَرْشِ اسْتَوَىٰ

The Most Beneficent (Allah) rose over (Istawa) the (Mighty) Throne
(in a manner that suits His Majesty). [Taha 20:5]

He said in six aayaat in the Qur'aan,

ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ

then He rose over (Istawa) the Throne (really in a manner that suits His Majesty).
[A'raaf 7:54]

This means that He is above and rose over it high above in a manner that suits His Majesty, Perfection and Greatness.

* He is The High in His Esteem (qadr). He is High regarding His descriptions and greatness. His Attributes are magnificent and nothing is like them and no one's description can be close to them. Indeed the servants are incapable of comprehending even one of His Attributes.

* He is The High in His Control (qahr). He overcomes everything. The created beings come close to Him with their secrets. The forelocks of all the creation are in His Hand. None of them move or stay still except by His Permission. What He willed came to pass and what He did not will did not happen.

A servant's faith in Allaah's Highness above His creation instills in him the Greatness of Allaah, humbleness before Him and humility to Him. It removes shortcomings and defects from Him and makes him sincere in his worship. It distances him from taking partners and associates with Him.

Allaah تعالى said,

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ

That is because Allah He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Batil (falsehood) And verily, Allah He is the Most High, the Most Great. [Hajj 22:62]



Chapter 20
Al-Kabeer The Most Great
Al-'Adheem The Magnificent

الْكَبِير الْعَظِيم

Al Kabeer The Most Great means the One who has الكبرياء greatness (majesty/pride) as a description and العظمة might as an attribute.

In a hadeeth qudsee on the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Messenger of Allah (ﷺ) said:

Allaah عز وجل said: "Pride is my cloak and greatness my robe, and he who competes with Me in respect of either of them I shall cast into Hell-fire".[19]

Allaah has these two descriptions of majesty and might and their value cannot be comprehended nor can they be grasped in their entirety.

If a Muslim believes and has faith that Allaah is greater than everything and that no matter how great something may be it will be insignificant to Allaah's greatness and might. He will humble himself to his Lord and submit in front of Him. He will perform different types of worship for Him and he will believe that Allaah deserves this worship and no one else does. He will know that every polytheist will not give His Great Lord the due he deserves.

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[19] Musnad Imaam Ahmad 2/248; Sunan Aboo Daawood 4090.

As Allaah تعالى said,

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ۚ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ

They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified is He, and High is He above all that they associate as partners with Him!
[Zumar 39:67]

Allaah is far removed from every imperfection subhaanAllaah. Where have the intellects of the polytheists gone when they direct their humility and humbleness to lowly creation and ignoble created beings that do not possess anything of benefit or harm for themselves never mind possessing them for others. They left humbleness and humility of the Mighty Lord, the Great, the Exalted, the Majestic Creator to whom faces are humbled, voices are hushed, hearts tremble out of awe and heads lowered. Blessed be Allaah the Lord of the worlds.



Chapter 21
Al-Qawee The One Perfect in Strength
Al-Mateen The Strong

الْقَوِي الْمَتِين

Allaah's Name Al-Qawee The One Perfect in Strength comes in many places in the Noble Qur'aan. Allaah says,

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَن يَشَاءُ ۖ وَهُوَ الْقَوِيُّ الْعَزِيزُ

Allah is very Gracious and Kind to His slaves. He gives provisions to whom He wills. And He is the All-Strong, the Almighty.
[Shooraa 42:19]

Allaah's Name Al-Mateen The Strong only appears once alongside the description of Allaah having strength. Allaah says,

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ

Verily, Allah is the All-Provider, Owner of Power, the Most Strong.
[Dhaariyaat 51:58]

'Mateen' means strong power. 'Qawee' means nothing is too difficult for Him. No one can overcome Him. His decree is not rejected, His Command is fulfilled and His Decree takes place in His creation. He honours whomever He wills, He debases whomever He wills. He helps whomever He wills, He forsakes whomever He wills. All power and strength is for Allaah. No one is helped except those He helps. No one is honoured except those whom He honours.

Allaah says,

إِن يَنصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ ۖ وَإِن يَخْذُلْكُمْ فَمَن ذَا الَّذِي يَنصُرُكُم مِّن بَعْدِهِ ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

If Allah helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allah (Alone) let believers put their trust.
[Aali 'Imraan 3:160]

A servant's belief in this Name instills within him a sense of humility before Allaah, humbleness, fear of Him and makes him turn to Allaah alone. It makes a person rely upon Him sincerely, submitting to His Might and returning all his affairs to Him. It makes him assign might and power only to Allaah.



Chapter 22
Ash-Shaheed The Witness
Ar-Raqeeb The Ever-Watchful Guardian

الشَّهِيد الرَّقِيب

Ash-Shaheed The Witness is repeated in many places in the Qur'aan.

وَكَفَىٰ بِاللَّهِ شَهِيدًا

and Allah is Sufficient as a Witness.
[Nisaa 4:79]

As for Ar-Raqeeb The Ever-Watchful Guardian, it is found in three places. One of those places Ar-Raqeeb is paired with Ash-Shaheed.

إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

Surely, Allah is Ever an All-Watcher over you.
[Nisaa 4:1]

وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ رَّقِيبًا

And Allah is Ever a Watcher over all things.
[Ahzaab 33:52]

وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ ۖ فَلَمَّا تَوَفَّيْتَنِي كُنتَ أَنتَ الرَّقِيبَ عَلَيْهِمْ ۚ وَأَنتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ

And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them, and You are a Witness to all things.
[Maa'idah 5:117]

Ash-Shaheed means He is acquainted with everything and nothing is hidden from Him. He hears all sounds hidden and apparent, He sees everything that exists – the minute and the great, the small and the big. His knowledge encompasses

everything. He witnesses in favour of His servants and against them for what they have done.

Ar-Raqeeb means that He is acquainted with what the chests conceal, He knows what each soul earns. The One who protects the creation and subjects them to the best system and most complete management. He observes with His sight everything that can be seen with nothing being hidden from Him. He encompasses everything that can be heard with His hearing. He observes all of creation with His knowledge that encompasses everything.

Faith in this Name and what it encompasses instils in a servant that Allaah is observing Him in all of his actions and situations.

So knowing that Allaah is watching a person is the fruits of a servant knowing that Allaah observes him, sees him, hears his speech and is acquainted with what he is doing at all times, in every second, every breath and every blink of an eye.



Chapter 23
Al-Muhaymin The Ever-Watchful Witness
Al-Muheet The All-Encompassing

الْمُهَيمِن الْمُحِيط

Al-Muhaymin The Ever-Watchful Witness is found in one place in the Qur'aan where Allaah تعالى says,

هُوَ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

He is Allah than Whom there is La ilaha illa Huwa (none has the right to be worshipped but He) the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the Almighty, the Compeller, the Supreme. Glory be to Allah! (High is He) above all that they associate as partners with Him.
[Hashr 59:23]

The meaning of Al-Muhaymin The Ever-Watchful Witness is the One who sees the hidden affairs, that which the chests conceal, the One who encompasses everything with His knowledge, the One who Witnesses the deeds of creation. The Watcher over their speech and deeds. Nothing is hidden from Him of their deeds at all. Not a speck of a seed in the earth or the heavens is hidden from Him.

As for the Name Al-Muheet The All-Encompassing, it is found in many places.

وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا

And Allah is Ever Encompassing all things.
[Nisaa 4:126]

إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ

Surely, Allah surrounds all that they do.
[Aali 'Imraan 3:120]

It is a Name that indicates Allaah encompasses everything through His knowledge, power and control.

Encompassing knowledge – not a speck of a seed from His creation is hidden from Him.
Encompassing power – nothing is impossible for Him to do in the earth or in the heaven.
Encompassing control – no one can escape or go missing from Him.

يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ إِنِ اسْتَطَعْتُمْ أَن تَنفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانفُذُوا ۚ لَا تَنفُذُونَ إِلَّا بِسُلْطَانٍ

O assembly of jinns and men! If you have power to pass beyond the zones of the heavens and the earth, then pass (them)! But you will never be able to pass them, except with authority (from Allah)! [Rahmaan 55:33]

This means that you will not be able to escape from Allaah's command or pre-destination because He encompasses everything by His knowledge, power and control.



Chapter 24
Al-Muqeet The All-Powerful Maintainer and Guardian

الْمُقِيت

The Name Al-Muqeet The All-Powerful Maintainer appears once in the Qur'aan,

مَّن يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُن لَّهُ نَصِيبٌ مِّنْهَا ۖ وَمَن يَشْفَعْ شَفَاعَةً سَيِّئَةً يَكُن لَّهُ كِفْلٌ مِّنْهَا ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقِيتًا

Whosoever intercedes for a good cause will have the reward thereof, and whosoever intercedes for an evil cause will have a share in its burden. And Allah is Ever All-Able to do (and also an All-Witness to) everything. [Nisaa 4:85]

Ibn Katheer رحمه الله said about وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقِيتًا

'And Allah is Ever All-Able to do (and also an All-Witness to) everything.'

Ibn 'Abbaas, 'Ataa, 'Atiyyah, Qataadah and Matar al Warraaq said, 'Muqeeta' means 'Protector'.

Mujaahid said 'Witness' and in another narration by him he said 'Taker to account'.

Sa'eed bin Jubayr, Suddee and Ibn Zayd said 'All-Able'.

'Abdullaah bin Katheer said Al-Muqeet means 'The Lasting'.

Ad-Dahhaak said Al-Muqeet is Ar-Razzaaq 'The Provider'.

Nothing prevents this Name from encompassing all of these meanings so that it carries the meaning: The One whose knowledge encompasses the servants, their situations and what they need. He encompasses them with power as He is able to do all things, He protects, provides and helps them. The One who sustains the bodies with food and provision; and

sustains the hearts of whomever He wishes of His servants with knowledge and faith.



Chapter 25
Al-Waasi' The Vast One

الْوَاسِع

Allaah's Name Al-Waasi' The Vast One is repeated in many places of the Qur'aan.

It means vast in Attributes and descriptions and what is connected to them in terms of no one being able to praise Him as He deserves; indeed He is as He praised Himself.

He is vast in might, authority and kingship. He is vast in grace and perfection, mighty in generosity and honour.

Allaah تعالى said in clarifying His vast knowledge and mercy:

رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا
Our Lord! You comprehend all things in mercy and knowledge,
[Ghaafir 40:7]

Allaah تعالى said in clarifying His vast provision:

إِن يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِن فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ
If they be poor, Allah will enrich them out of His Bounty. And Allah is All-Sufficent for His creatures' needs, All-Knowing.
[Noor 24:32]

Allaah تعالى said in clarifying His vast forgiveness:

وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ
Allah promises you Forgiveness from Himself and Bounty, and Allah is All-Sufficient for His creatures' needs, All-Knower.
[Baqarah 2:268]

From the evidences of His Name Al-Waasi' is that He سبحانه has made ease for the servants in their religion so He does not burden them with more than they can bear.

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

Allah burdens not a person beyond his scope.
[Baqarah 2:286]

All praises are due to Allaah for what He has given and made easy - pure, blessed and plentiful praises as our Lord likes and is pleased with.



Chapter 26
Al-Hafeedth The Guardian and Preserver
Al-Haafidh The Protector

الْحَفِيظ الْحَافِظ

Allaah تعالى said,

فَإِن تَوَلَّوْا فَقَدْ أَبْلَغْتُكُم مَّا أُرْسِلْتُ بِهِ إِلَيْكُمْ ۚ وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّونَهُ شَيْئًا ۚ إِنَّ رَبِّي عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ

"So if you turn away, still I have conveyed the Message with which I was sent to you. My Lord will make another people succeed you, and you will not harm Him in the least. Surely, my Lord is Guardian over all things."
[Hood 11:57]

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Verily We: It is We Who have sent down the Dhikr (i.e. the Quran) and surely, We will guard it (from corruption).
[Hijr 15:9]

These two great Names point to Allaah being described as protecting. Allaah's protection for His servants is of two types: general and specific.

The General Protection is His protection for them by facilitating their food, drink and air. It is also guiding them to that which will benefit them and to what He has decreed and ordained for them of the necessities and needs.

This is general guidance about which Allaah said,

قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ

[Musa (Moses)] said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright."
[Taha 20:50]

He protects them by repelling different types of disliked things, harms and evils from them. This protection is shared for the good person and the corrupt one and even the animals and other than them. Angels are appointed over humankind to protect them by Allaah's command as He سبحانه says,

لَهُ مُعَقِّبَاتٌ مِّن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ

For each (person), there are angels in succession, before and behind him.They guard him by the Command of Allah.
[Ra'd 13:11]

This means that they repel all that will harm them by Allaah's command which if it did reach them would harm them if it were not for Allaah's protection.

The Specific Protection is His protection for those of His allies who are close to Him. This is in addition to the previous general protection. He protects their faith from deviant doubts, devastating trials and destructive desires. He saves them from this. He protects them from their enemies of jinn and mankind.

He helps them against them and repels the schemes and plots of the enemies as He سبحانه says,

إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ آمَنُوا ۗ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ

Truly, Allah defends those who believe. Verily! Allah likes not any treacherous ingrate to Allah [those who disobey Allah but obey Shaitan (Satan)].
[Hajj 22:38]

Allaah defends the servants according to the level of their faith.

Due to this the Prophet صلى الله عليه وسلم said in his advice to Ibn 'Abbaas رضي الله عنه

"Be mindful of Allah and He will protect you". [20] احْفَظِ اللَّهَ يَحْفَظْكَ

This means preserve Allaah's commands by doing them: His prohibitions by avoiding them and His limits by not overstepping them and Allaah will protect you in your body,

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[20] Jaami' at-Tirmidhee Vol. 4, Book 11, Hadith 2516

your religion, your wealth, your children and in everything that Allaah سبحانه has given you.



Chapter 27
Al-Walee The Protector
Al-Mawlaa The Protector and Supporter

الْوَلِي الْمَولَى

Both Names are repeatedly found in the Noble Qur'aan. Allaah تعالى said,

أَمِ اتَّخَذُوا مِن دُونِهِ أَوْلِيَاءَ ۖ فَاللَّهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Or have they taken (for worship) Auliya' (guardians, supporters, helpers, protectors, etc.) besides Him? But Allah, He Alone is the Wali (Protector, etc.). And it is He Who gives life to the dead, and He is Able to do all things.
[Shooraa 42:9]

وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ ۖ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ

and hold fast to Allah [i.e. have confidence in Allah, and depend upon Him in all your affairs] He is your Maula (Patron, Lord, etc.), what an Excellent Maula (Patron, Lord, etc.) and what an Excellent Helper!
[Hajj 22:78]

بَلِ اللَّهُ مَوْلَاكُمْ ۖ وَهُوَ خَيْرُ النَّاصِرِينَ

Nay, Allah is your Maula (Patron, Lord, Helper and Protector, etc.), and He is the Best of helpers. [Aali 'Imraan 3:150]

Allaah's protection and support over His servants are of two categories:

General Guardianship is His management for all beings and His decree over the servants in what He wills of good and bad, benefit and harm. It is a confirmation of the meaning that all of the kingdom is Allaah's. All of the servants obey His control, there is no escape for anyone from His Will being

executed or His Ability encompassing them. This matter includes the believer and the disbeliever, the good and the bad, Allaah تعالى indicates this by saying,

ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ ۚ أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ

Then they are returned to Allah, their Maula [True Master (God), the Just Lord (to reward them)]. Surely, His is the judgement and He is the Swiftest in taking account.
[An'aam 6:62]

Specific Guardianship and Support. This is the category most found in the Noble Qur'aan and in the Prophetic Sunnah. It is the great guardianship and noble support. Allaah grants this specifically to His believing servants, His obedient party and God fearing allies.

Allaah سبحانه clarified in the Noble Qu'raan that this great guardianship is not achieved except with true faith and God consciousness (taqwa) of Allaah in secret and in the open, striving in coming close to Him through the obligatory duties of Islaam and the desired aspects of the religion.

As Allaah تعالى said,

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ
الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ

No doubt! Verily, the Auliya' of Allah [i.e. those who believe in the Oneness of Allah and fear Allah much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allah much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve. Those who believed (in the Oneness of Allah - Islamic Monotheism), and used to fear Allah much.
[Yoonus 10:62-63]



Chapter 28
Al-Awwal, Al-Aakhir
The First, The Last,
Adh-Dhaahir Al-Baatin
The Uppermost, The Closest One

الأوَّل الآخِر الظَّاهِر البَاطِن

These four Names are found together in one place in the Noble Qur'aan,

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۖ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of everything.
[Hadeed 57:3]

The best explanation that clarifies the meanings of the Beautiful Names is found in the Prophetic Sunnah in the Prophet صلى الله عليه وسلم calling upon his Lord with these Names. This calling upon Allaah includes a clarification of the meanings of these Names and what they indicate.

Abu Hurairah رضي الله عنه said:

"The Messenger of Allah (ﷺ) used to order that when one of us goes to sleep, he should say:

" اللَّهُمَّ رَبَّ السَّمَوَاتِ وَرَبَّ الأَرَضِينَ وَرَبَّنَا وَرَبَّ كُلِّ شَيْءٍ وَفَالِقَ الْحَبِّ وَالنَّوَى وَمُنْزِلَ التَّوْرَاةِ وَالإِنْجِيلِ وَالْقُرْآنِ أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ أَنْتَ آخِذٌ بِنَاصِيَتِهِ أَنْتَ الأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَأَنْتَ الآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ وَالظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ وَالْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ اقْضِ عَنِّي الدَّيْنَ وَأَغْنِنِي مِنَ الْفَقْرِ "

'O Allah, Lord of the heavens and Lord of the earths, and our Lord, and the Lord of everything, splitter of the seed-grain and

date-stone, Revealer of the Tawrah, the Injil and the Qur'an. I seek refuge in You from the evil of every evil that You are holding by the forelock. You are the First, there is nothing before You, You are the Last, there is nothing after You, Adh-Dhaahir, there is nothing above you, and Al-Baatin, there is nothing below You. Relieve me of my debt, and enrich me from poverty'.[21]

The Prophet صلى الله عليه وسلم made clear in this comprehensive du'aa the meaning of each Name and negated what nullifies it. This is the highest level of clarification.



[21] Jami` at-Tirmidhi 3400

Chapter 29
Al-Hakeem The All-Wise

الْحَكِيم

Allaah's Name Al-Hakeem The All-Wise is found in the Qur'aan nearly a hundred times. Allaah تعالى said,

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۚ وَهُوَ الْحَكِيمُ الْخَبِيرُ

And He is the Irresistible, above His slaves, and He is the All-Wise, Well-Acquainted with all things.
[An'aam 6:18]

وَاللَّهُ عَزِيزٌ حَكِيمٌ

And Allah is Almighty, All-Wise. [Baqarah 2:228]

This great Name affirms perfect rule for Allaah and perfect wisdom. As for perfect wisdom, then it is affirmation of wisdom for Allaah سبحانه in His creation, command and legislation, where He places things in their rightful places and in their correct station. No one directs a question or voices criticism of His wisdom.

As for perfect rule, it is affirmation of rule for Allaah alone. He rules between His servants with what He wishes. He decrees for them what He wills. Nothing can repel His rule or change His decree.

إِنِ الْحُكْمُ إِلَّا لِلَّهِ

The decision is only for Allah.
[An'aam 6:57]

وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا

and He makes none to share in His Decision and His Rule.
[Kahf 18:26]

No one can ask for reconsideration of Allaah's Rule like people do amongst themselves in their rulings.

وَاللَّهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِ ۚ وَهُوَ سَرِيعُ الْحِسَابِ

And Allah judges, there is none to put back His Judgement and He is Swift at reckoning. [Ra'd 13:41]

His rule in His creation is applied with no one to repel or change it.

Affirming rule for Allaah سبحانه comprises affirmation of all Allaah's Beautiful Names and Lofty Attributes because Allaah is not a Ruler except that He Hears, Sees, Knows, is All-Aware, Speaks, Directs affairs and so on from His Names and Attributes.



Chapter 30
Al-Ghanee The Rich free of all need

الْغَنِي

This Name appears in 18 places in the Qur'aan,

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ

And your Lord is Rich (Free of all wants), full of Mercy
[An'aam 6:133]

يَا أَيُّهَا النَّاسُ أَنتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ

O mankind! it is you who stand in need of Allah, but Allah is Rich (Free of all wants and needs), Worthy of all praise.
[Faatir 35:15]

Allaah تبارك وتعالى is Rich in His Self. He is completely and absolutely Free of need in every aspect and consideration due to His Perfection and Perfection of His Attributes which no deficiency from any angle can touch.

From the completeness of His Richness is that the obedience of the obedient does not benefit Him nor the disobedience of the disobedient harm Him. If all of the creation together on earth believed, it would not increase Allaah's Kingdom in anything. If they all disbelieved it would not decrease His Kingdom in anything.

Whoever knows his Lord with this mighty description will know his own self. Whoever knows his Lord is absolutely free of need, knows that he himself has absolute need and poverty. Whoever knows his Lord has complete power, knows that he himself has complete inability. Whoever knows his Lord has complete Might, knows that he himself has complete destitution. Whoever knows his Lord has complete knowledge and wisdom knows that he himself is ignorant. The fruit of knowing this information is that the servant knows his poverty

in front of Allaah which is a means of happiness and success for him in this Life and the Next.



Chapter 31
Al-Kareem The Generous
Al-Akram The Most Generous

الْكَرِيم الأكْرَم

The Name Al-Kareem is found in three places in the Qur'aan,

وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ وَمَن كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ

And whoever is grateful, truly, his gratitude is for (the good of) his ownself, and whoever is ungrateful, (he is ungrateful only for the loss of his ownself). Certainly! My Lord is Rich (Free of all wants), Bountiful." [Naml 27:40]

يَا أَيُّهَا الْإِنسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ

O man! What has made you careless concerning your Lord, the Most Generous?
[Infitaar 82:6]

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ ۖ لَا إِلَٰهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ

So Exalted be Allah, the True King, La ilaha illa Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne! [Mu'minoon 23:116]

For those[22] who read the word 'al kareem' with a dammah it refers to an attribute of the Lord.

The Name Al-Akram is found in one place,

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[22] TN: Ibn Katheer (one of the 10 famous reciters/Qiraa'aat and not the famous Tafseer author) reads the word 'al kareem' with a dammah 'u' (al kareemu) which means it refers to an attribute of Allaah and not the throne. The standard Mushaf that is widely in use today of Qiraa'ah Hafs 'an 'Aasim reads the word 'al kareemi' with a kasra which means it describes the throne. Allaahu 'alam.

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ

Read! And your Lord is the Most Generous. [Alaq 96:3]

It indicates the affirmation of generosity describing Allaah عز وجل. The word 'Al-Karam' is all-encompassing to mean good virtues and praiseworthy descriptions - not only the meaning of 'giving'.

Giving is from the completion of its meaning. Due to this the people of knowledge have many sayings regarding the meaning of this Name:

1. Much good and giving.
2. Constantly doing good.
3. The One who has a mighty status and grand state.
4. One who is removed from having deficiencies and defects.
5. The One who is generous, the provider of blessings, the One who gives from His grace.
6. The One who gives not expecting anything in return.
7. The One who gives without a reason.
8. The One who gives the person who needs and the person who does not need.
9. The One who promises and fulfils it.
10. The One to whom every big and small need is raised to.
11. The One who does not abandon someone seeking nearness to Him nor One who leaves someone who calls upon Him.
12. The One who overlooks sins and forgives bad deeds.

There is more of what has been said about the meaning of this great Name. All of this is correct as this Name is from the Beautiful Names of Allaah that encompass multiple meanings not only one.

If a person considers everything that has been said about this Name, he will know that what is due to Allaah of this (from lofty meanings and honourable descriptions) cannot be counted and known.

Chapter 32
As-Salaam The One Free from all Defects

السَّلام

As-Salaam is found once in the Noble Qur'aan in Allaah's saying,

هُوَ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

He is Allah than Whom there is La ilaha illa Huwa (none has the right to be worshipped but He) the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the Almighty, the Compeller, the Supreme. Glory be to Allah! (High is He) above all that they associate as partners with Him. [Hashr 59:23]

The meaning of this honourable Name is the One free from every defect and deficiency due to Him being perfect in His Self, His Attributes and His Actions. Allaah جل وعلا is As-Salaam The One Free from all defects, Al-Haqq The True One in every consideration. Salaam in His Self from every defect or deficiency that could be imagined: Salaam in His Attributes from every deficiency or defect, Salaam in His Actions from deficiency, defect, evil, oppression and doing things without wisdom. He is Salaam from having a partner or son. He is Salaam from having a match, equal, parallel or similar. Salaam from having a rival or associate.

As-Salaam is a Name including all the Attributes of Allaah تعالى. Each of Allaah's Attributes is Salaam, free from defect and deficiency. Ibnul Qayyim رحمه الله wrote about this matter in detail and at length with strong composed speech. Then he concluded by saying, "Reflect upon how Allaah's Name As-Salaam comprises everything that He تبارك وتعالى is removed from. How many people have memorized this Name and do

not know what it entails of these hidden secrets and meanings."[23]



[23] TN: Badaa'l al Fawaa'id 2/135-137

Chapter 33
Al-Quddoos The Pure and Perfect
As-Subbooh The Supremely Glorious

الْقُدُّوس السُّبُّوح

As for His Name Al-Quddoos The Pure and Perfect, it is found in the Qur'aan twice.

هُوَ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

He is Allah than Whom there is La ilaha illa Huwa (none has the right to be worshipped but He) the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the Almighty, the Compeller, the Supreme. Glory be to Allah! (High is He) above all that they associate as partners with Him. [Hashr 59:23]

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ

Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah, the King (of everything), the Holy, the Almighty, the All-Wise. [Jumu'ah 62:1]

As-Subbooh The Supremely Glorious is found in the Sunnah and that is what Muslim narrated in his Saheeh from 'Aa'ishah رضي الله عنها the Mother of the believers that the Messenger of Allaah صلى الله عليه وسلم used to say in his rukoo and sujood:

سُبُّوحٌ قُدُّوسٌ, رَبُّ الْمَلاَئِكَةِ وَالرُّوحِ

Perfect, Blessed, Lord of the Angels and the Spirit.[24]

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[24] TN: Saheeh Muslim 487a

In the hadeeth the Prophet صلى الله عليه وسلم combined tasbeeh (glorifying - Subbooh) and taqdees (pure – Quddoos) as it is combined in Allaah's saying regarding the mention of the angels' taqdees of Allaah,

وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ

while we glorify You with praises and thanks (Exalted be You above all that they associate with You as partners) and sanctify You." [Baqarah 2:30]

It should be known here that tasbeeh and taqdees of Allaah is freeing Allaah from every evil and defect whilst affirming every praiseworthy perfect attribute in a manner suitable to His Majesty.

Shaykhul Islaam ibn Taymiyyah رحمه الله said, "The order of making tasbeeh of Allaah consists of freeing Him of every defect and evil and affirming everything praiseworthy which is praised. This consists of freeing Him from defects, praising Him, magnifying Him and singling Him out for worship."

Through this it is known that the people of innovation such as the Mu'attilah deny the Attributes and do not affirm them. They deny their reality and their meanings saying that they are glorifying Allaah and removing defects from Him. In reality it is more like criticising and denying, deviation and lies and not glorifying Allaah or removing defects from Him.

Ibn Rajab رحمه الله said about the meaning of Allaah's saying,

فَسَبِّحْ بِحَمْدِ رَبِّكَ

So glorify the Praises of your Lord [Nasr 110:3]

"Glorify Him with what He praised Himself with. Therefore not every glorification (tasbeeh) is praiseworthy just as the glorification of the (deviant) Mu'tazilah who negate many of the Attributes for example."

He said, 'not every glorification is praiseworthy' which is extremely important speech. So glorifying Allaah by denying and disbelieving in His Attributes and not affirming them is an action that the doer is not praised for. Instead, he is severely

blameworthy. With this he is not of those who glorify Allaah with His praises. He is of those who deny, negate and disbelieve. They are those whom Allaah has freed Himself from their speech and denied them by saying,

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ
وَسَلَامٌ عَلَى الْمُرْسَلِينَ
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Glorified be your Lord, the Lord of Honour and Power! (He is free) from what they attribute unto Him!
And peace be on the Messengers!
And all the praise and thanks be to Allah, Lord of the 'Alamin (mankind, jinns and all that exists). [Saafaat 37:180-182]

He glorified and freed Himself from what the opposers of the Prophets described Him with. He sent peace upon the Messengers for the peace and safety that they spoke about in negating deficiency and defect from being attributed to Him as Allaah's right.



Chapter 34
Al-Hameed The Praiseworthy

الْحَمِيد

This Name is repeatedly found in the Noble Qur'aan seventeen times. Allaah تعالى said,

يَا أَيُّهَا النَّاسُ أَنتُمُ الْفُقَرَاءُ إِلَى اللَّهِ ۖ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ

O mankind! It is you who stand in need of Allah, but Allah is Rich (Free of all wants and needs), Worthy of all praise.
[Faatir 35:15]

وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُدُوا إِلَىٰ صِرَاطِ الْحَمِيدِ

And they are guided (in this world) unto goodly speech (i.e. La ilaha ill-Allah, Alhamdu lillah, recitation of the Quran, etc.) and they are guided to the Path of Him (i.e. Allah's Religion of Islamic Monotheism), Who is Worthy of all praises.
[Hajj 22:24]

The meaning of Al-Hameed is the One who deserves all praises. Praised in His Self, His Names and His Attributes. Praise is the most expansive of the Attributes and the most comprehensive of what is to be praised and the greatest praise. All the Names of Allaah تبارك وتعالى are praise. His Rulings are praise, His Justice is praise, His revenge over His enemies is praise. His Grace and Goodness to His allies is praise. Creation and command is established by His praise and the objective and the appearance of it is His praise. His praise is the spirit of everything. Everything is established with His praise. His praise runs through whatever exists and its effects appear as a witnessed command by mental and visual perception.

Shaykhul Islaam Ibn Taymiyyah رحمه الله said,
"There are two types of praise: praise due to His good treatment to His servants and this is from gratefulness. Praise for what He Himself deserves from descriptions of His

Perfection. This type of praise is only for one who is described as having perfect attributes."

Allaah تعالى began His Book with praise. He began some of the Suwar of the Qur'aan with praise.[25] He began His creation with praise and concluded it with praise. So He deserves praise firstly and lastly. For Him is apparent and hidden gratefulness. He is Al-Hameed Al-Majeed - The All-Praiseworthy, The Glorious.



[25] TN: Sooratul Faatihah [1:1], An'aam [6:1], Kahf [18:1], Saba' [34:1] and Faatir [35:1].

Chapter 35
Al-Majeed The One Perfect in Glory and Honour

الْمَجِيد

Al-Majeed The One Perfect in Glory and Honour is a magnificent Name that appears in the Book of Allaah twice.

رَحْمَتُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ ۚ إِنَّهُ حَمِيدٌ مَّجِيدٌ

The Mercy of Allah and His Blessings be on you, O the family [of Ibrahim (Abraham)]. Surely, He (Allah) is All-Praiseworthy, All-Glorious." [Hood 11:73]

وَهُوَ الْغَفُورُ الْوَدُودُ ذُو الْعَرْشِ الْمَجِيدُ

And He is Oft-Forgiving, full of love (towards the pious who are real true believers of Islamic Monotheism), Owner of the throne, the Glorious. [Burooj 85:14-15]

Al-Majeed(u)[26] is describing Allaah عز وجل . It has been recited al-majeed(i)[27] which describes Allaah's throne.

Al-Majeed is one of Allaah's Beautiful Names indicating many descriptions and is not confined to only one meaning. Al-Majeed carries the meaning of 'vast with magnificent descriptions'. Having many noble descriptions. Al-Majeed refers back to numerous mighty vast descriptions. It refers back to His mighty kingdom and authority. It refers back to

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[26] TN: There are 10 famous Qiraa'aat of the Qur'aan. The most common Qiraa'ah in the world today is Hafs 'an 'Aasim who read the word 'majeed' with a dhammah 'majeedu' which means it refers to Allaah and not the throne. This was common with the reciters of Madeenah, Makkah, Basrah and some from Koofah (modern day Iraq).

[27] Generally those in Koofah (modern day Iraq) recited the word 'majeed' with a kasrah 'majeedi' which means it refers to Allaah's Throne. (See Tafseer At-Tabaree).

singling Him out with absolute perfection, honour and beauty of which the servants cannot comprehend anything.

Allaah glorified Himself in His Book in many aayaat. Indeed the whole of the Noble Qur'aan is glory and honour for Allaah عز وجل. There is not an aayah in the Qur'aan that does not mention anything of Allaah's Beautiful Names, Lofty Attributes and Wise Actions. Aayatul Kursee the greatest aayah[28] in the Noble Qur'aan is one that includes these. It contains five of Allaah's Beautiful Names and over twenty of Allaah's Attributes. Sooratul Ikhlaas equals a third of the Qur'aan. It is 'sincerity' because it clarifies Allaah's Beautiful Names and Mighty Attributes. Sooratul Faatihah is the greatest Soorah in the Noble Qur'aan. Half of it is praise and glorifying Allaah. Muslim recorded in his Saheeh[29], Abu Hurayrah رضي الله عنه reported that he had heard the Messenger of Allah (ﷺ) declare that Allah the Exalted had said:

"I have divided the prayer into two halves between Me and My servant, and My servant will receive what he asks. When the servant says: Praise be to Allah, the Lord of the universe, Allah the Most High says: My servant has praised Me. And when he (the servant) says: The Most Compassionate, the Merciful, Allah the Most High says: My servant has lauded Me. And when he (the servant) says: Master of the Day of judgement, He remarks: My servant has glorified Me."

When a person praying sits for the tashahhud he praises and glorifies Allaah and he ends it by saying إنك حميد مجيد Indeed You are All-Praiseworthy, Perfect in glory and honour.

So the beginning of the prayer is praise and glorification and the end of the prayer is praise and glorification. Indeed all of it establishes praise and glorification for The All-Praiseworthy, the One Perfect in Glory and Honour سبحانه Who deserves praise and glorification.



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[28] TN: Aayatul Kursee [Sooratul Baqarah 2:255]

[29] TN: Saheeh Muslim 395a

Chapter 36
Ash-Shakoor The One Most ready to appreciate and reward abundantly Ash-Shaakir The Appreciative

الشَّكُور الشَّاكِر

The Name Ash-Shakoor The One Most ready to appreciate and reward abundantly is found in four places in the Qur'aan,

لِيُوَفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِ ۚ إِنَّهُ غَفُورٌ شَكُورٌ

That He may pay them their wages in full, and give them (even) more, out of His Grace. Verily! He is Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense). [Faatir 35:30]

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزَنَ ۖ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ

And they will say: "All the praises and thanks be to Allah, Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense). [Faatir 35:34]

إِنَّ اللَّهَ غَفُورٌ شَكُورٌ

Verily, Allah is Oft-Forgiving, Most Ready to appreciate (the deeds of those who are obedient to Him). [Shooraa 42:23]

وَاللَّهُ شَكُورٌ حَلِيمٌ

And Allah is Most Ready to appreciate and to reward, Most Forbearing [Taghaabun 64:17]

Ash-Shaakir The Appreciative occurs in two places,

فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

then verily, Allah is All-Recogniser, All-Knower. [Baqarah 2:158]

وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا

And Allah is Ever All-Appreciative (of good), All-Knowing. [Nisaa 4:147]

All these six places where the two Names occur are in the context of Allaah giving by rewarding the obedient people, giving and multiplying the rewards and increasing them in grace. This is what clarifies to us the meaning of these two Names.

Ash-Shaakir The Appreciative is:

- The One who does not allow a good deed by a good doer to be lost instead He multiplies the reward without account.
- The One who accepts small good deeds and rewards them with many rewards, abundant giving and vast gifts.
- The One who multiplies the deeds of the sincere people without measure.
- He is appreciative of those who are grateful.
- He remembers those who remember Him
- Whoever draws close to Him by a hand span, He draws close to him by an arm's length. Whoever comes close to Him by an arm's length He draws close to him by a fathom[30]
- Whoever comes with a good deed He increases it in goodness and He gives him from Himself a mighty reward.

In the previous aayaat Al-Ghafoor The Forgiving and Ash-Shakoor The One Most ready to appreciate and reward abundantly are combined. So He سبحانه forgives all sins

[30] TN: Anas (May Allah be pleased with him) reported:
The Prophet (ﷺ) said, "Allah says: ' When a slave of Mine draws near to Me a span, I draw near to him a cubit; and if he draws near to Me a cubit, I draw near to him a fathom. And if he comes to Me walking, I go to him running."'. Saheeh Al-Bukhaari 7536.

no-matter how great. He does not make a sin too great to be forgiven. Ash-Shakoor The One most ready to appreciate every deed even if it be small, even if it is the weight of a seed. Due to this it is not allowed for a Muslim to despair of Allaah's forgiveness for sins no matter how great. Just as it is not allowed to look down upon any good deed no matter how small because indeed the Lord سبحانه is Ghafoor Forgiving, Shakoor Appreciative.



Chapter 37
Al-Haleem The Forbearing

الْحَلِيم

Al-Haleem The Forbearing occurs repeatedly in the Noble Qur'aan in many places.

إِنَّهُ كَانَ حَلِيمًا غَفُورًا

Truly, He is Ever Most Forbearing, Oft-Forgiving.
[Faatir 35:41]

وَكَانَ اللَّهُ عَلِيمًا

And Allah is Ever All-Knowing, Most Forbearing.
[Ahzaab 33:51]

Al-Haleem means the One who does not hasten the punishment for His servants due to their sins and disobedience. He sees His servants when they disbelieve and disobey whilst He is Forbearing with them, delays, looks and postpones rather than hastens. He grants them blessings despite their disobedience, many sins and slips. He forbears in dealing with the disobedient with their disobedience, He gives them respite in order for them to repent. He does not hasten in punishing them so that they can turn back and repent to Him.

Allaah سبحانه informs us about His forbearance with the people of disobedience, sins and types of oppression that if He were to punish them for their sins one by one there would not remain an animal upon the surface of the earth.

Allaah تعالى says,

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِم مَّا تَرَكَ عَلَيْهَا مِن دَابَّةٍ وَلَٰكِن يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً ۖ وَلَا يَسْتَقْدِمُونَ

And if Allah were to seize mankind for their wrong-doing, He would not leave on it (the earth) a single moving (living) creature, but He postpones them for an appointed term and when their term comes, neither can they delay nor can they advance it an hour (or a moment).
[Nahl 16:61]

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ ۖ لَوْ يُؤَاخِذُهُم بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ الْعَذَابَ ۚ بَل لَّهُم مَّوْعِدٌ لَّن يَجِدُوا مِن دُونِهِ مَوْئِلًا

And your Lord is Most Forgiving, Owner of Mercy. Were He to call them to account for what they have earned, then surely, He would have hastened their punishment. But they have their appointed time, beyond which they will find no escape.
[Kahf 18:58]

Despite them committing shirk – associating partners with Allaah, showing annoyance, striving to go against, fighting His Religion and showing enmity towards His allies, Allaah shows forbearance with them. He gives them many types of good, grants them provision and grants them well-being. As in the Saheehayn[31] from the hadeeth of Abee Moosaa al Ash'aree رضي الله عنه who said, The Prophet (ﷺ) said:
"None is more patient than Allah against harmful sayings. He hears from the people that they ascribe children to Him, yet He gives them health and (supplies them with) provision."[32]

From His forbearance over the owners of the ditch,

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ

Verily, those who put into trial the believing men and believing women (by torturing them and burning them), and then do not turn in repentance, will have the torment of Hell, and they will have the punishment of the burning Fire.
[Burooj 85:10]

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[31] TN: Saheeh Al-Bukhaaree and Saheeh Muslim.
[32] Saheeh Al-Bukhaaree 6099.

Hasan al-Basree رحمه الله said, "Look at this honour and generosity. They killed Allaah's allies and He calls them to repentance (tawbah) and forgiveness."[33]



[33] TN: Tafseer Ibn Katheer 8/393.

Chapter 38
Al-Haqq The True One
Al-Mubeen The Clear and Manifest One

الْحَقّ الْمُبِين

As for Allaah's Name Al-Haqq The True One, it is found in ten places in the Noble Qur'aan.

فَذَٰلِكُمُ اللَّهُ رَبُّكُمُ الْحَقُّ ۖ فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ ۖ فَأَنَّىٰ تُصْرَفُونَ

Such is Allah, your Lord in truth. So after the truth, what else can there be, save error? How then are you turned away? [Yoonus 10:32]

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ ۖ لَا إِلَٰهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ

So Exalted be Allah, the True King, La ilaha illa Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne! [Mu'minoon 23:116]

As for His Name Al-Mubeen The Clear and Manifest One, it is found in one place combined with the Name Al-Haqq The True One.

يَوْمَئِذٍ يُوَفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ

On that Day Allah will pay them the recompense of their deeds in full, and they will know that Allah, He is the Manifest Truth. [Noor 24:25]

Al-Mubeen means He is clear in His affair of Oneness and that He has no partner. The meaning of Al-Haqq is the One in whom there is no doubt or uncertainty – not in His Self, not in His Names and Attributes, not in His worship. He is the One that deserves to be worshipped in truth and nothing else has the right to be worshipped in truth besides Him.
He تبارك وتعالى is The True One, His Names and Attributes are True, His Actions and speech are true. His religion and

legislation is true, His news is all true, His promise is true and meeting Him is true.

The Prophet صلى الله عليه وسلم used to begin his night salaah by confirming this meaning as in the hadeeth of Ibn 'Abbaas رضي الله عنهما:

Whenever the Prophet (ﷺ) offered the night (Tahajjud) prayer, he used to say, "O Allah! All the Praises are for You; You are the Light of the Heavens and the Earth. And all the Praises are for You; You are the Keeper of the Heavens and the Earth. All the Praises are for You; You are the Lord of the Heavens and the Earth and whatever is therein. You are the Truth, and Your Promise is the Truth, and Your Speech is the Truth, and meeting You is the Truth, and Paradise is the Truth and Hell (Fire) is the Truth and all the prophets are the Truth and the Hour is the Truth. O Allah! I surrender to You, and believe in You, and depend upon You, and repent to You, and in Your cause I fight and with Your orders I rule. So please forgive my past and future sins and those sins which I did in secret or in public. It is You Whom I worship, None has the right to be worshipped except You."[34]

Allaah تبارك وتعالى gave various proofs, evidences, arguments and clarifications that He is the True Deity having no partners and that worshipping others besides Him is falsehood, deviancy, turning away and weakness.

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ
That is because Allah He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Batil

[34] Saheeh al-Bukhari 7499
اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالأَرْضِ، وَلَكَ الْحَمْدُ أَنْتَ قَيِّمُ السَّمَوَاتِ وَالأَرْضِ، وَلَكَ الْحَمْدُ أَنْتَ رَبُّ السَّمَوَاتِ وَالأَرْضِ، وَمَنْ فِيهِنَّ أَنْتَ الْحَقُّ، وَوَعْدُكَ الْحَقُّ وَقَوْلُكَ الْحَقُّ، وَلِقَاؤُكَ الْحَقُّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالنَّبِيُّونَ حَقٌّ، وَالسَّاعَةُ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، أَنْتَ إِلَهِي، لاَ إِلَهَ إِلاَّ أَنْتَ

(falsehood) And verily, Allah He is the Most High, the Most Great. [Hajj 22:62]



Chapter 39
Al-Qadeer The All-Powerful
Al-Qaadir The Fully Able
Al-Muqtadir The All-Capable

الْقَدِير الْقَادِر الْمُقْتَدِر

All of these Names are found in the Qur'aan with the most frequent being Al-Qadeer The All-Powerful, then Al-Qaadir The Fully Able and then Al-Muqtadir The All-Capable.

وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ
And Allah is Able to do all things. [Baqarah 2:284]

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَن يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّن فَوْقِكُمْ أَوْ مِن تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيَعًا وَيُذِيقَ بَعْضَكُم بَأْسَ بَعْضٍ
Say: "He has power to send torment on you from above or from under your feet, or to cover you with confusion in party strife, and make you to taste the violence of one another." [An'aam 6:65]

وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا
And Allah is Able to do everything. [Kahf 18:45]

All these Names indicate the affirmation of power as a description of Allaah and that Allaah سبحانه is perfect in strength. By His power He brought into existence everything that exists. By His power He manages them, makes them and rules them. By His power He gives life and causes death. He resurrects the servants for recompense. He rewards the good doer for his good and He punishes the evil doer for his evil. Allaah if He wants something He says to it 'Be!' and it is. By His power He turns the hearts and directs them to what He wishes and wants. He guides whom He wills and He allows to go astray whom He wills. He makes the believer a believer

and the disbeliever a disbeliever, the good doer good and the corrupt person corrupt. From the mighty foundations of faith is the belief in predestination (qadar). Allaah says,

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

Verily, We have created all things with Qadar (Divine Preordainments of all things before their creation, as written in the Book of Decrees Al-Lauh Al-Mahfuz).
[Qamar 54:49]

وَخَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهُ تَقْدِيرًا

He has created everything, and has measured it exactly according to its due measurements. [Furqaan 25:2]

Whoever does not believe in predestination (qadar) does not believe in Allaah عز وجل. Imaam Ahmad رحمه الله said qadar is Allaah's Power. Criticising qadar is criticising Allaah's power and denying His Attributes or part of them. It is negating faith in Him سبحانه and His Oneness.

Ibn 'Abbaas رضي الله عنهما said, "Predestination is the system of Tawheed (singling Allaah out alone for worship), whoever singles out Allaah alone for worship and believes in qadar has a trustworthy handhold which never breaks. Whoever singles out Allaah alone for worship but denies predestination (qadar), nullifies tawheed.

Believing in Allaah's power which these Names (Al-Qadeer, Al-Qaadir and Al-Muqtadir) indicate, has a mighty effect and blessed fruits which return to the servant in this world and the Next. How can it not when faith in it is a pivot of tawheed and its system. It is the basis and completion of faith. It is the foundation and support of the religion. It is one of the pillars of faith and a founding principle of perfection.



Chapter 40
Al-Wadood The Loving and the Beloved

الْوَدُود

Al-Wadood The Loving and the Beloved occurs in the Qur'aan twice,

وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ ۚ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ

"And ask forgiveness of your Lord and turn unto Him in repentance. Verily, my Lord is Most Merciful, Most Loving." [Hood 11:90]

إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ وَهُوَ الْغَفُورُ الْوَدُودُ

Verily, He it is Who begins (punishment) and repeats (punishment in the Hereafter) (or originates the creation of everything, and then repeats it on the Day of Resurrection). And He is Oft-Forgiving, full of love (towards the pious who are real true believers of Islamic Monotheism), [Burooj 85:13-14]

Al-Wadood means the One who loves His Prophets, Messengers and their followers and they love Him. He is more beloved to them than anything else. Their hearts are filled with love for Him.

Shaykh 'AbdurRahmaan bin Sa'dee رحمه الله said in a great research paper[35] of his explaining the meaning and indications of this Name Al-Wadood, "The One who is beloved to His creation by His beautiful descriptions, vast signs, hidden subtle kindness, His hidden and apparent blessings. He is Al-Wadood with the meaning of The Loving and with the meaning of the One who is Loved. He loves His allies and pure servants and they love Him. He is the One who is

[35] TN: Footnote from the full version - Fath Ar-Raheem Al-Malik Al-'Allaam p55-57.

beloved to them and has put love in their hearts. So when they love Him, He loves them with another love as a reward for them for their love.

All favours return back to Allaah. He is the One who places all the means for them to love Him, to attract and draw their hearts to loving Him. He becomes beloved to them by mentioning what He has of beautiful, mighty, all-encompassing descriptions which will attract the sound upright hearts. Sound hearts and souls are drawn to loving perfection.

If a servant knows that His Lord سبحانه is Loving and loves His allies, loves those who obey Him, loves the believers who have God consciousness (taqwa), loves the patient, loves those who put their trust in Him, loves those who seek repentance and those who purify themselves, loves the truthful and the good doers; He loves all those who are obedient and does not love the disbelieving oppressors, He does not love those who go to excesses, the deceptive, the self-deluding arrogant people. If a servant knows all this then it is upon him to obey His command and do what He loves and is pleased with such as sound speech and righteous deeds. He should come close to Allaah سبحانه by fulfilling His command and avoiding His prohibitions. He should love what He loves of speech and actions, love His speech, love His Messenger صلى الله عليه وسلم and his Sunnah and strive to follow it. Through this he will attain the love of Allaah.

Allaah تعالى said,

قُلْ إِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ

Say (O Muhammad to mankind): "If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Quran and the Sunnah), Allah will love you and forgive you of your sins." [Aali 'Imraan 3:31]

The Prophet صلى الله عليه وسلم said in a du'aa,[36]

[36]TN: The full du'aa is: 'O Allah, indeed, I ask You for Your love and the love of those who love You, and for the action that will cause me to attain Your

‘I ask You for Your love and the love of those who love You, and for the action that will cause me to attain Your love…’



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love, O Allah, make Your love more beloved to me than myself, my family and cold water. Jami` at-Tirmidhi 3490
اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ وَالْعَمَلَ الَّذِي يُبَلِّغُنِي حُبَّكَ اللَّهُمَّ اجْعَلْ حُبَّكَ أَحَبَّ إِلَيَّ مِنْ نَفْسِي وَأَهْلِي وَمِنَ الْمَاءِ الْبَارِدِ.

Chapter 41
Al-Barr The Most Benign and Kind

الْبَرّ

Al-Barr The Most Benign and Kind is found in one place of the Noble Qur'aan,

إِنَّا كُنَّا مِن قَبْلُ نَدْعُوهُ ۖ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ

"Verily, We used to invoke Him (Alone and none else) before. Verily, He is Al-Barr (the Most Subtle, Kind, Courteous, and Generous), the Most Merciful." [Toor 52:28]

Al-Barr means the One who comprehends the secrets of the creation through His kindness, bestowing and giving. He is the One who grants blessings, is generous in giving and is constant in good treatment. He is constantly described with kindness and generosity in the past and present. He is known by His bestowing and perfection. He grants favours upon the servants with ample blessings and various favours, giving one after the other. There is no measure to His beneficence, kindness and generosity. He سبحانه possesses vast generosity, constant favours and abundant giving. It should be known here that Al-Barr The Most Kind loves the people of goodness. Their hearts come closer to Him due to what they do of goodness. He loves righteous actions so He rewards them with guidance, success and elevation in the worldly life and the Next. The origin of righteousness is doing plentiful good. There are aayaat that combine this characteristic. Allaah says,

لَّيْسَ الْبِرَّ أَن تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَٰكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۖ وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۖ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ

It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allah, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book,

the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masakin (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salat (Iqamat-as-Salat), and gives the Zakat, and who fulfill their covenant when they make it, and who are As-Sabirin (the patient ones, etc.) in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqun.
[Baqarah 2:177]

لَن تَنَالُوا الْبِرَّ حَتَّىٰ تُنفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا تُنفِقُوا مِن شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

By no means shall you attain Al-Birr (piety, righteousness, etc., it means here Allah's Reward, i.e. Paradise), unless you spend (in Allah's Cause) of that which you love; and whatever of good you spend, Allah knows it well.
[Aali 'Imraan 3:92]

Qataadah رحمه الله said, "You will not achieve your Lord's Kindness until you spend of what you like and from what you desire of your wealth." Ibn Jareer At-Tabaree رحمه الله related this in his Tafseer.

Allaah inspire us all to rectify ourselves and provide for us from His grace, kindness and generosity what we cannot imagine. Indeed He is All-Hearing, Responsive.



Chapter 42
Ar-Ra'oof The Compassionate and Kind

الرَّؤُوف

This Name is found in the Noble Qur'aan in ten aayaat.

The word الرأفة compassion according to Ibn Jareer رحمه الله 'is a higher meaning of mercy رحمة. It is general for all the creation in the world and for some of them in the Next Life.' 'Some' meaning: His believing allies and His God conscious servants. From the beneficial principles which the people of knowledge have laid down regarding the subject of understanding Allaah's Beautiful Names is that the endings of the Qur'aanic aayaat with Allaah's Beautiful Names indicate that the ruling mentioned in it is related to that Noble Name that ends the aayah. Reflecting upon that is from the greatest means of helping a servant to understand Allaah's Beautiful Names.

An example is in Allaah's saying,

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ مِن سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا ۗ وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ۗ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ

On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. And Allah warns you against Himself (His Punishment) and Allah is full of Kindness to the (His) slaves.
[Aali 'Imraan 3:30]

This means that despite Allaah's severe punishment and great exemplary punishment He is indeed Compassionate with His servants. It is from His Compassion with them that He makes His servants afraid and drives them away from deviancy and corruption, so that they will be safe from their consequences and that they will be saved from their punishments. He جل وعلا is Compassionate and Merciful and this eases the paths of His servants to achieve good and raises their levels. It is

compassion and mercy from Him that the servants are warned about the paths that lead to disliked actions. Allaah تعالى says regarding this,

وَالَّذِينَ جَاءُوا مِن بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِّلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ

And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.
[Hashr 59:10]

This is from Allaah's mercy and compassion with His believing servants that He established a contract of faith, a religious link and a close tie of God-consciousness between them; He made the ones who came after love the ones who came before - calling to it with every goodness. What an excellent gift, how noble is the benefit that our Protector, The Compassionate, The Merciful has given as a favour.



Chapter 43
Al-Haseeb The Reckoner who suffices Al-Kaafee The Sufficient

الْحَسِيب الْكَافِي

Allaah تعالى said,

وَكَفَىٰ بِاللَّهِ حَسِيبًا
and Allah is All-Sufficient in taking account. [Nisaa 4:6]

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ ۖ وَيُخَوِّفُونَكَ بِالَّذِينَ مِن دُونِهِ ۚ وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ
Is not Allah Sufficient for His slave? Yet they try to frighten you with those (whom they worship) besides Him! And whom Allah sends astray, for him there will be no guide. [Zumar 39:36]

Al-Haseeb is the Sufficient, the One who is sufficient for all that is important for His servants of their religious and worldly affairs. He makes everything that they need easy for them and repels everything they dislike from them. From the meanings of Al-Haseeb is that He is the Protector over His servants in everything that they do. He takes account of them but they forget and He تعالى knows this. He distinguishes between righteous and corrupt deeds, good from bad and He knows what they deserve of punishment and reward and how much of each.

Al-Kaafee The Sufficient. The One who suffices the creation by His Hand with everything they need. His Sufficiency is general and specific.

General Sufficiency – Allaah تعالى has sufficed all the creation and has brought them into existence, provided for them and prepared them for everything that they were created for. He prepared for the servants all the means that would enrich them, suffice them, feed them and give them drink.

Specific Sufficiency – This is the sufficiency for those who put their trust in Him. He undertakes to rectify the situation of His God-conscious servants,

وَمَن يَتَوَكَّلْ عَلَى اللهِ فَهُوَ حَسْبُهُ

And whosoever puts his trust in Allah, then He will suffice him. [Talaq 65:3]

This means He suffices him in all his religious and worldly affairs. When a servant puts his trust in his Lord, a true trust with his heart relying upon his Lord with a strong complete reliance to achieve a benefit for him and repel a harm; and he strengthens his trust and good thoughts about his Lord – he then achieves complete sufficiency. Allaah completes his affairs and makes his speech and action correct. He suffices his worry and removes his distress.

Some of the Salaf Pious Predecessors said,

“Allaah تعالى has made a reward similar to every action. He made the reward of putting trust in Him (tawakkul) His sufficiency for His servant; He said,

وَمَن يَتَوَكَّلْ عَلَى اللهِ فَهُوَ حَسْبُهُ

And whosoever puts his trust in Allah, then He will suffice him. [Talaq 65:3]

He did not say, ‘We will give him this and that of reward’ as He has said with other good deeds. Instead He has made Himself sufficient and a Protector for His servants who put their trust in Him. If a servant puts his true trust in Allaah تعالى, the heavens, the earth and all in them almost give him a way out and suffice and help him due to that. Linking sufficiency to putting your trust in Allaah is linking the means to its causes. Allaah عز وجل is sufficient for those who trust in Him and perfect their trust in Him. They sincerely turn to Him in their important matters and calamities. The more a servant has good thoughts about Allaah, great hopes in what is with Him and true trust upon Him then Allaah will not ever allow his wishes to be disappointed.



Chapter 44
Al-Kafeel The Witness
Al-Wakeel The Guardian/Disposer of Affairs

الْكَفِيل الْوَكِيل

Allaah تعالى says,

وَلَا تَنقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا ۚ إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ

and break not the oaths after you have confirmed them, and indeed you have appointed Allah your surety. Verily! Allah knows what you do.
[Nahl 16:91]

فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

But it (only) increased them in Faith, and they said: "Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)." [Aali 'Imraan 3:173]

Al-Kafeel means the One responsible for the creation's affairs. The guarantor for their food and provisions. Whoever is truthful with Allaah in that and is pleased with Him سبحانه as a guarantor, Allaah helps him to fulfil his duties and helps his affairs from where he would never imagine.

Al-Wakeel means Al-Kaafee The Sufficient, Al-Kafeel The Witness. It is general and specific.

The General Guardian which is referred to in Allaah's saying,

وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ

and He is the Wakil (Trustee, Disposer of affairs, Guardian, etc.) over all things.
[An'aam 6:102]

وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ
And Allah is a Wakil (Disposer of affairs, Trustee, Guardian, etc.) over all things.
[Hood 11:12]

Meaning the guardian over provision and food for all of the creation. The One who undertakes the management of the affairs of creation and directs them.

The Specific Guardian which is referred to in Allaah's saying,

وَتَوَكَّلْ عَلَى اللَّهِ ۚ وَكَفَىٰ بِاللَّهِ وَكِيلًا
and put your trust in Allah. And Allah is Ever All-Sufficient as a Disposer of affairs.
[Nisaa 4:81]

وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ
and they said: "Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)." [Aali 'Imraan 3:173]

Meaning the best Sufficer for those who turn to Him and the Protector to those who seek refuge in Him. This is specific to His believing servants who put their trust in Him.

Putting your trust in Allaah alone is the foundation for all levels of the religion. Its status is that of the body to the head so just as the head cannot rest except upon the body, so too is the situation of faith, its levels and actions cannot rest except upon the trunk of putting your trust in Allaah (tawakkul).



Chapter 45
Al-Ghaalib The Predominant
An-Naseer The Helper

الْغَالِب النَّصِير

The Name of Allaah Al-Ghaalib The Predominant is found in one place in the Qur'aan. Allaah تعالى says,

وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

And Allah has full power and control over His Affairs, but most of men know not.
[Yoosuf 12:21]

The Name An-Naseer The Helper is found in four places,

فَاعْلَمُوا أَنَّ اللَّهَ مَوْلَاكُمْ ۚ نِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ

then know that Allah is your Maula (Patron, Lord, Protector and Supporter, etc.), (what) an Excellent Maula, and (what) an Excellent Helper! [Anfaal 8:40]

وَكَفَىٰ بِاللَّهِ نَصِيرًا

and Allah is Sufficient as a Helper. [Nisaa 4:45]

وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ ۖ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ

and hold fast to Allah [i.e. have confidence in Allah, and depend upon Him in all your affairs] He is your Maula (Patron, Lord, etc.), what an Excellent Maula (Patron, Lord, etc.) and what an Excellent Helper!
[Hajj 22:78]

وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا

But Sufficient is your Lord as a Guide and Helper.
[Furqaan 25:31]

Al-Ghaalib means the One who does as He wills, nothing overcomes Him and none can resist His Rule. No one

possesses the ability to repel what He has decreed or prevent what He has concluded.

Qurtubee رحمه الله said,

"It is a must for every sane adult to know that Allaah سبحانه وتعالى is Al-Ghaalib The unrestrictedly Predominant. Whoever holds on to Him, He will be victorious even if everyone on earth has the same request. Allaah says,

كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي

Allah has decreed: "Verily! It is I and My Messengers who shall be the victorious."
[Mujaadilah 58:21]

Whoever turns away from Allaah تعالى and holds onto other than Him will be overcome, in the snares of shaytaan and overturned."[37]

An-Naseer means the One who undertakes to help His servants. He guarantees help for His allies and defends them. Victory cannot come except from Him and cannot be realised except through Him giving it. The one who is victorious is the one that Allaah has aided and granted victory. So there is no helper for the servants except Him and no protector for them except Him.

Allaah تعالى says,

وَمَا النَّصْرُ إِلَّا مِنْ عِندِ اللَّهِ

And there is no victory except from Allah, the Almighty, the All-Wise. [Aali 'Imraan 3:126]

إِن يَنصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ ۖ وَإِن يَخْذُلْكُمْ فَمَن ذَا الَّذِي يَنصُرُكُم مِّن بَعْدِهِ ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

If Allah helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you?
[Aali 'Imraan 3:160]

[37] TN. Footnote taken from the full version: Al-Asnaa fee Sharh Asmaa Allaah Al-Husnaa (1/219).

Allaah سبحانه has mentioned in multiple places in the Noble Qur'aan His help for His prophets and allies with victory and support. Allaah تعالى says,

إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ

Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allah Islamic Monotheism) in this world's life and on the Day when the witnesses will stand forth, (i.e. Day of Resurrection). [Ghaafir 40:51]

The speech is directed to the believers who establish the rights of faith, outwardly and inwardly, that they will be victorious and have a praiseworthy end in this Life and the Next.

Due to this, the believers who do not strive with their selves to actualise faith or come with the means of victory over the enemies will not achieve victory. Instead their enemies will overpower them due to their sins and shortcomings.

It is also necessary to sincerely turn to the One in whose Hand lies victory. Allaah عزوجل is the Protector of those who turn to Him, He suffices those who seek His refuge. What a blessed Protector and what a blessed Helper.



Chapter 46
Al-Azeez The Almighty

الْعَزِيز

The Name Al-'Azeez The Almighty occurs in the Noble Qur'aan almost a hundred times.

The meaning of Al-'Azeez is the One who possesses all the meanings of Might as Allaah سبحانه said,

إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا

for all power and honour belong to Allah.
[Yoonus 10:65]

This means the One who possesses Might with all of its meanings. It encompasses three meanings all of which are established for Allaah عز وجل in terms of perfection and completeness.

The First meaning – **Might and Strength**.

It is His mighty description which the creation (even if it is great) is not described with.

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ

Verily, Allah is the All-Provider, Owner of Power, the Most Strong. [Dhaariyaat 51:58]

The Second meaning – **Might of Refraining**.

Allaah is Rich in Himself and is not in need of anyone. The servants cannot harm or benefit Him. Allaah is the One who benefits and harms; He gives and withholds. He is free from anyone overcoming Him, from anyone having power over Him and from everything that is not befitting to His Majesty and Honour from deficiencies and defects.He is free from everything that negates His Perfection and from taking partners and associates.

Allaah تعالى said,

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Glorified be your Lord, the Lord of Honour and Power! (He is free) from what they attribute unto Him! And peace be on the Messengers! And all the praise and thanks be to Allah, Lord of the 'Alamin (mankind, jinns and all that exists).
[Saafaat 37:180-182]

The Third meaning – **Might of Subduing and Overcoming**.

All of the creation are under His invincibility, humbled to His Might and under His Will. The forelocks of all of creation are in His Hand. No one moves or does anything without His Might, Power and Permission. What Allaah willed happened and what He did not will did not happen and there is no might nor power except by Allaah.



Chapter 47
Al-Jabbaar The Exalted and Almighty Compeller

الْجَبَّار

This Name is mentioned once in the Noble Qur'aan combined with the Name Al-'Azeez The Almighty in Allaah's saying,

هُوَ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

He is Allah than Whom there is La ilaha illa Huwa (none has the right to be worshipped but He) the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the Almighty, the Compeller, the Supreme. Glory be to Allah! (High is He) above all that they associate as partners with Him.
[Hashr 59:23]

Al-Jabbaar has three meanings[38]:

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[38] TN: Words in Arabic are related to each other through a root system. Here are a few word meanings from the root jabara ج ب ر taken from The Hans Wehr Arabic-English dictionary:

- *Jabara* (verb form 1) means to restore; to force; to comfort; to console
- The verb *Jabbara* (verb form 2) means to set broken bones.
- *Jaabara* (verb form 3) means to treat with kindness.
- *Ajbara* (verb form 4) means to force/compel.
- *Tajabbara* (verb form 5) means to tyrannize.
- *Jabeera* (noun) is the cast or bandage that is put on broken bones.
- Al-*Jabbaar* (noun) when referring to Allaah means The Exalted Almighty Subduer. Nothing negative can ever be ascribed to Allaah. His descriptions are always perfect without deficiency.
- Jabbaar (noun) when it refers to the creation means tyrant and oppressor.
- *Jabaroot* means power and might when it refers to Allaah. However, when it refers to the creation it means tyranny.

1. It has the meaning of القهار Al-Qahhaar The Invincible Subduer. Allaah is the Subduer of everything. Everything submits to Him, everything humbles themselves to Him. The upper and lower world with all that is in it of amazing creation humbly submits their movements and their staying still and what comes and goes to their Owner and Controller. They do not have any control nor any rule over anything, instead the command is all for Allaah – the legislated, predestined and rule of recompense is all for Allaah. There is no judge except for Him, no Lord other than Him and no deity worthy of worship besides Him.
2. Al-Jabbaar refers to subtle kindness, mercy and compassion. Allaah is the One who heals the defeated, enriches the poor, makes things easy for the one in hardship and grants success to the sick and afflicted to have patience. He makes it easy for them and replaces their hardship for the greatest reward. He grants special compassion to the hearts of those who humble themselves to His greatness and honour and to those hearts who love Him. They humble themselves to His Perfection, hoping for His grace and favours out of what He has bestowed upon their hearts of love, different types of recognition, divine success, guidance and direction. A person making du'aa saying اللهم اجْبُرْنِي 'Allaahummajburnee' is asking for this 'jabr' compassion which in reality is the rectification of the servant, repelling all types of disliked matters and evils from him.

The Prophet صلى الله عليه وسلم used to say between the two prostrations sajdah in salaah:

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي **وَاجْبُرْنِي** وَاهْدِنِي وَارْزُقْنِي
'O Allah! Pardon me, have mercy on me, **help me**, guide me, and grant me sustenance.[39]

❖ *Jabriyyah*- are the deviant sect who believe that a servant has no free will and that Allaah compels them to do what He has decreed for them (which means that Allaah has oppressed them to do evil and therefore be punished in Hell unjustly والعياذ بالله)

[39] Jaami' at Tirmidhee 284 and Sunan Ibn Maajah 898.

3. From the meanings of Al-Jabbaar is العلي Al-'Alee The High and Exalted over everything. The One who encompasses all meanings of highness: highness of Himself, highness of status and highness of invincibility.

Power and Might (Al-Jabaroot) is for Allaah alone. Whoever from the creation brings about Allaah's anger, deserves His threat. Allaah عز وجل has warned those who do this of a severe punishment, He will seal his heart and enter him into Hell Fire on the Day of Resurrection. Allaah تعالى said,

كَذَٰلِكَ يَطْبَعُ اللَّهُ عَلَىٰ كُلِّ قَلْبِ مُتَكَبِّرٍ جَبَّارٍ

Thus does Allah seal up the heart of every arrogant, tyrant. [Ghaafir 40:35]

Ahmad and Tirmidhee related from Aboo Hurayrah رضي الله عنه who said that the Prophet صلى الله عليه وسلم said,

"Some of the Fire (in the shape of a long neck) will come out of the Fire on the Day of judgment. It will have two eyes which can see, two ears which can hear, and a tongue which can speak. It will say: 'I have been left in charge of three: Every obstinate oppressor, everyone who called upon a deity besides Allah, and the image makers." [40]



[40] Jaami' at-Tirmidhee 2574.

Chapter 48
Al-Qareeb The One Who is Near

الْقَرِيب

The Name Al-Qareeb The One who is Near is found in the Noble Qur'aan in three places. Allaah تعالى said,

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

And when My slaves ask you (O Muhammad) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.
[Baqarah 2:186]

قُلْ إِن ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَىٰ نَفْسِي ۖ وَإِنِ اهْتَدَيْتُ فَبِمَا يُوحِي إِلَيَّ رَبِّي ۚ إِنَّهُ سَمِيعٌ قَرِيبٌ

Say: "If (even) I go astray, I shall stray only to my own loss. But if I remain guided, it is because of the Inspiration of my Lord to me. Truly, He is All-Hearer, Ever Near (to all things)."
[Saba 34:50]

وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا ۚ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ ۖ هُوَ أَنشَأَكُم مِّنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تُوبُوا إِلَيْهِ ۚ إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ

And to Thamud (people, We sent) their brother Salih (Saleh). He said: "O my people! Worship Allah, you have no other Ilah (God) but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near (to all by His Knowledge), Responsive."
[Hood 11:61]

The closeness of Allaah that is referred to in these aayaat is a special closeness to the worshippers, those who love Allaah,

call upon Him and Allaah responds to them. It is a closeness the reality of which is not known but the effects of which are known by Allaah's Kindness to them, His granting success to them and His care of them. From its effects is that Allaah answers those who call upon Him and He grants firmness to the worshippers. Many ahaadeeth that are authentically related in the Sunnah refer to Allaah's عز وجل closeness to His believing servants and God-conscious allies. He hears their du'aa, answers their calls, gives them their requests. In the two Saheehs it is reported by Aboo Moosaa al-Ash'aree رضي الله عنه who said,

"We were with Allah's Apostle (ﷺ) on a journey when the people began to pronounce Allaahu Akbar in a loud voice. Thereupon Allah's Messenger (ﷺ) said: O people, show mercy to yourselves for you are not calling One who is deaf nor absent. Verily, you are calling One who is All-Hearing (and) Near to you and is with you".[41]

Aboo Hurayrah رضي الله عنه reported Allah's Apostle (ﷺ) as saying that Allaah, the Exalted and Glorious, said:

"When My servant draws close to Me by a palm span, I draw close to him by a cubit and when he draws close to Me by a cubit, I draw close to him by two arm spans, and when he comes to me walking, I go in a hurry towards him".[42]



[41] Saheeh Muslim 2704a.
[42] Saheeh Muslim 2675e.

Chapter 49
Al-Mujeeb The Responsive

الْمُجِيب

The Name Al-Mujeeb The Responsive is found in one place in the Noble Qur'aan. Allaah تعالى said,

وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا ۚ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ ۖ هُوَ أَنشَأَكُم مِّنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تُوبُوا إِلَيْهِ ۚ إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ

And to Thamud (people, We sent) their brother Salih (Saleh). He said: "O my people! Worship Allah, you have no other Ilah (God) but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near (to all by His Knowledge), Responsive."
[Hood 11:61]

His Name Al-Mujeeb The Responsive refers to Allaah hearing the supplication of the one who supplicates, answering the request of those who ask and not disappointing a believer when he calls upon Him. He does not reject a plea of a Muslim and He likes that a servant asks Him for all his religious and worldly affairs.

Many ahaadeeth occur in the Prophetic Sunnah encouraging du'aa and they clarify that Allaah تبارك وتعالى is shy and generous. He is the most generous so he will not turn away someone who calls upon Him or disappoint the one who seeks His help or prevent someone who asks of Him.

Aboo Daawood, Tirmidhee and others relate from Salmaan al Faarisee رضي الله عنه that the Prophet (ﷺ) said:

"Indeed, Allaah is The One Possessing Honourable Shame (Hayyiy) and The Generous (Kareem). When a man raises his

hands to Him, He feels too shy to return them to him empty and rejected."[43]

In the hadeeth describing the Divine Descent Aboo Hurayrah رضي الله عنه narrated that Allaah's Messenger (ﷺ) said,

"Our Lord, the Blessed, the Superior, comes down every night to the nearest Heaven to us when the last third of the night remains, saying: "Is there anyone to invoke Me, so that I may respond to his invocation? Is there anyone to ask Me, so that I may grant him his request? Is there anyone seeking My forgiveness, so that I may forgive him?"[44]

From the effects of the Name Al-Mujeeb upon the faith of a servant is that it strengthens his certainty in Allaah, it increases his hope, it encourages him to turn to Allaah more and hope for what He has (to offer). It also removes despair of Allaah's Mercy or hopelessness regarding His benevolence.



[43] TN: The hadeeth with similar wording is found in Sunan Aboo Daawood 1488 and Jaami' at Tirmidhee 3556.
[44] Saheeh al-Bukhari 1145.

Chapter 50
Al-Qaahir The Invincible Subduer
Al-Qahhaar The Overwhelming Subduer

الْقَاهِرِ الْقَهَّار

The Name Al-Qahhaar The Overwhelming Subduer is found in six places in the Qur'aan.

Al-Qaahir The Invincible Subduer occurs in two places in the Qu'raan both in Sooratul An'aam

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۚ وَهُوَ الْحَكِيمُ الْخَبِيرُ

And He is the Irresistible, above His slaves, and He is the All-Wise, Well-Acquainted with all things.
[An'aam 6:18]

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً

He is the Irresistible, Supreme over His slaves and He sends guardians (angels guarding and writing all of one's good and bad deeds) over you.
[An'aam 6:61]

Al-Qahhaar is the emphatic form of Al-Qaahir. They both mean the One who Subdues all of creation and the One to whom all of creation are humbled.

The elements and components of the upper and lower worlds draw close to His Power and Will. Nothing happens or stays still without His permission. What He willed, happened and what He did not will did not happen. All of the creation are in need of Allaah and are helpless. They do not possess benefit or harm, good or evil for themselves.

Allaah تبارك وتعالى being the Subduer means that He has perfect life, might and power. Allaah's Name Al-Qahhaar occurs in all the places combined with the Name Allaah al-Waahid The One.

This counts as a proof of Allaah's Oneness and evidence that He is singled out for worship and it is an invalidation of shirk polytheism and taking partners.

One example of this is Allaah تعالى saying,

قُلْ مَن رَّبُّ السَّمَاوَاتِ وَالْأَرْضِ قُلِ اللَّهُ ۚ قُلْ أَفَاتَّخَذْتُم مِّن دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنفُسِهِمْ نَفْعًا وَلَا ضَرًّا ۚ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ ۗ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ ۚ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ

Say (O Muhammad): "Who is the Lord of the heavens and the earth?" Say: "(It is) Allah." Say: "Have you then taken (for worship) Auliya' (protectors, etc.) other than Him, such as have no power either for benefit or for harm to themselves?" Say: "Is the blind equal to the one who sees? Or darkness equal to light? Or do they assign to Allah partners who created the like of His creation, so that the creation (which they made and His creation) seemed alike to them." Say: "Allah is the Creator of all things, He is the One, the Irresistible."
[Ra'd 13:16]

Ibn Sa'dee رحمه الله in his tafseer of this aayah explains the meaning of the evidence that Allaah's Name Al-Qaahir invalidates shirk, "Uniqueness and Subduing do not exist except for Allaah alone. In the creation every created being dominates over another and then over that there is a subduer subduing him higher than him until it reaches The One, The Invincible Subduer. Subduing and uniqueness go together and are specific only to Allaah alone. So it is clear with intellectual dominant proofs that what is called upon besides Allaah does not possess anything from the creation and therefore worshipping it is falsehood." [45]

Establishing this makes clear the inseparability between tawheed and faith by Allaah's Name Al-Qahhaar. Whoever holds to the establishment that singles out Allaah alone with Invincibility will single Him out alone for worship and he will know the corruption of shirk. So how can someone consider objects that are made from the earth equal to the Lord of the Lords?! How can someone make creation that is subdued

[45] TN: Tayseer Al-Kareem Ar-Rahmaan p415.

equal to Allaah, The One, The Invincible Subduer?! Allaah is high above what they associate with Him and He is Free from what they say.



Chapter 51
Al-Waarith The Inheritor

الْوَارِث

This Name occurs in the plural form in the Qu'raan in three places.

وَإِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ

And certainly We! We it is Who give life, and cause death, and We are the Inheritors.
[Hijr 15:23]

وَزَكَرِيَّا إِذْ نَادَىٰ رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنتَ خَيْرُ الْوَارِثِينَ

And (remember) Zakariya (Zachariah), when he cried to his Lord: "O My Lord! Leave me not single (childless), though You are the Best of the inheritors."
[Anbiyaa' 21:89]

وَكَمْ أَهْلَكْنَا مِن قَرْيَةٍ بَطِرَتْ مَعِيشَتَهَا ۖ فَتِلْكَ مَسَاكِنُهُمْ لَمْ تُسْكَن مِّن بَعْدِهِمْ إِلَّا قَلِيلًا ۖ وَكُنَّا نَحْنُ الْوَارِثِينَ

And how many a town (population) have We destroyed, which were thankless for its means of livelihood (disobeyed Allah, and His Messengers, by doing evil deeds and crimes) ! And those are their dwellings, which have not been inhabited after them except a little. And verily! We have been the inheritors.
[Qasas 28:58]

Al-Waarith The Inheritor means the One who is everlasting after the creation has perished. Everyone besides Allaah will come to an end and disappear whilst Allaah is Al-Hayy The Ever-Living that never dies. The Everlasting that does not end. To Him is the return and the end. To Him is the final outcome and the final destination. The owners and what they owned will perish and Allaah تبارك وتعالى will inherit the whole of creation as He is the Ever-Lasting and they will come to an end and He is the One who continues and they will disappear.

Allaah says,

وَإِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ

And certainly We! We it is Who give life, and cause death, and We are the Inheritors.
[Hijr 15:23]

This means We will inherit the earth and what is on it by causing everyone to pass away so that no living creature is left, only Allaah when that time comes. So everyone will perish and pass away and Allaah alone will remain, The Everlasting who does not die. This is a warning to those who are distracted by the worldly life and occupied from what Allaah created them for and brought them into existence to actualize. The world and what is in it from the beginning of it to the end will be removed from its people and they will be removed from it. Allaah عز وجل will inherit the earth and whoever is on it and He will return them to Him in order to reward or punish them for their actions.

In the last khutbah that 'Umar ibn 'Abdul 'Azeez gave, he praised and thanked Allaah then said, "As for what follows. You were not created in jest. You will not be left neglected. You have a place of return and Allaah will descend to judge and separate between you. The one who is excluded from Allaah's mercy has failed and lost. Paradise, the width of the heavens and the earth will be forbidden for him.

Do you not know that a person will not be safe tomorrow except the one who takes warning from today and fears it, selling what will disappear for what will remain, a small amount for a large amount, fear for safety.

Do you not see that you are from the loins of those who have been destroyed and there will be after you the rest of mankind until you all will be returned to the best of inheritors?!

Then you will follow, coming and going every day to Allaah عز وجل. He has fulfilled his vow and his term will have ended until you will be covered in a crevice in the earth, in the depths of it, that is not paved or smooth. You have been separated from your loved ones and have come close to the soil. You will face

the reckoning and pass it with your deeds, free from what you have left, in need of what you have put forward.

Fear Allaah O slaves of Allaah before the ending of His covenants and the sending of death upon you." Then he رحمه الله placed the edge of his upper garment over his face and wept and those around him also wept.



Chapter 52
Al-Mutakabbir The Rightfully Proud

الْمُتَكَبِّر

This Name is found once in the Qu'raan. Allaah تعالى said,

هُوَ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

He is Allah than Whom there is La ilaha illa Huwa (none has the right to be worshipped but He) the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the Almighty, the Compeller, the Supreme. Glory be to Allah! (High is He) above all that they associate as partners with Him.
[Hashr 59:23]

Al-Mutakabbir The Rightfully Proud is a Name which indicates Allaah's سبحانه description of having pride and majesty. The letter 'taa' in Al-Mutakabbir is not one of giving and excess, rather it is of uniqueness and specialness. Magnificence is a description of Allaah which is suitable only to Him.

Qataadah said, "He is the One who is rightfully proud over every evil."

Maqaatil said, "The rightfully proud is far greater above every evil."

Aboo Ishaaq as Subay'ee said, "The One who is above and does not oppress His servants."

Maymoon bin Mehraan said, "Above evil and bad deeds – only good comes from Him."

In conclusion, this Name indicates that Allaah is above the characteristics of the creation and that He is exalted and far above having likeness to them or that they are like Him. Allaah is raised above every defect and fault. He is the Rightfully Proud from evil, bad, oppression and every defect. This

entails the affirmation of perfection for Him سبحانه in His Names, Attributes and Actions.

As for the created servant, his station is that of worship, servitude, humility, humbleness, bowing and prostrating to Al-Kabeer, The Great, Al-'Adheem The Mighty possessing Might. Perhaps in this is a secret of the secrets behind remembering Allaah with takbeer saying 'Allaahu akbar' Allaah is the Most Great when bowing for rukoo' and sujood and mentioning His Greatness and Might سبحانه during the bowing and prostration.

As for a servant being arrogant, especially about the purpose for which he was brought into existence and created to fulfil – worshipping Allaah alone and singling Him out for humility, humbleness and submissiveness – then Allaah will punish him with the greatest punishment and disgrace him in this world and the Next.

Allaah سبحانه mentioned in many places in his Mighty Book examples of arrogant people and nations. He made clear what punishments they were given in the world and what has been prepared for them in the Next Life of exemplary punishment. This is to clarify the path of the wrong-doers and in mentioning their state it will be a lesson and an admonition for those who take advice.

We ask Allaah سبحانه to humble us before His Honour and that He protects us from the way of the arrogant people. He alone تبارك وتعالى is the One to grant us what we ask and to help.



Chapter 53
Al-Mu'min The Giver of Security

الْمُؤْمِن

Allaah's Name Al-Mu'min The Giver of Security is found in one aayah where Allaah تعالى says,

هُوَ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

He is Allah than Whom there is La ilaha illa Huwa (none has the right to be worshipped but He) the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the Almighty, the Compeller, the Supreme. Glory be to Allah! (High is He) above all that they associate as partners with Him.
[Hashr 59:23]

Allaah's Name Al-Mu'min indicates magnificent meanings and lofty affairs. From the meanings of His Name Al-Mu'min is His witnessing tawheed for Himself (singling Allaah out alone for worship). It is the greatest witness, from the Greatest Witness for the greatest of things to witness.

Mujaahid رحمه الله said, "Al-Mu'min The Giver of Security. The One who singles Himself out by the statement

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَٰهَ إِلَّا هُوَ

Allah bears witness that La ilaha illa Huwa (none has the right to be worshipped but He)
[Aali 'Imraan 3:18]

Another meaning of Al-Mu'min is the One who attests His Messengers and Prophets with proofs and clarifications that what they said and conveyed from Him is the truth without any doubting it, correct without any dispute.

This is the meaning of Qataadah's رحمه الله saying, "Al-Mu'min He believes in His saying that He is True."[46]

From its meanings is His سبحانه attesting to the witnesses for Him of tawheed singling Allaah out alone for worship and witness for them that what they said is true and correct.

From this meaning is what at-Tirmidhee and Ibn Maajah recorded from Al-Agharr Abu Muslim who narrated that he bears witness from Abu Sa'eed Al-Khudri and Abu Hurairah, that they bear witness that the Prophet (ﷺ) said:

"Whoever says: 'There is none worthy of worship except Allah, and Allah is the Greatest, (Lā ilāha illallāh, wa Allāhu akbar)' His Lord affirms his statement and says: 'There is none worthy of worship except Me, and I am the Greatest,' and when he says: 'There is none worthy of worship except for Allah, Alone, (Lā ilāha illallāh, waḥdahu)' Allah says: 'There is none worthy of worship except for Me and I am Alone.' And when he says: 'There is none worthy of worship except for Allah, Alone, without partner, (Lā ilāha illallāh, waḥdahu lā sharīka lahu)' Allah says: 'There is none worthy of worship except Me, Alone, I have no partner.' And when he say: 'There is none worthy of worship except for Allah, to Him belongs all that exists, and to Him is the praise, (Lā ilāha illallāh, lahul-mulku wa lahul-ḥamdu)' Allah says: 'There is none worthy of worship except Me, to Me belongs all that exists, and to Me is the praise.' And when he says: 'There is none worthy of worship except Allah, and there is no might or power except by Allah, (Lā ilāha illallāh, wa lā ḥawla wa lā quwwata illā billāh)' Allah says: 'There is none worthy of worship except Me, and there is no might or power except by Me.'" And he used to say: "Whoever says it in his illness, then dies, the Fire shall not consume him." [47]

From its meanings is that Allaah grants security to His believing servants and God-fearing allies from His punishment and penalty.

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[46] TN: Ibn Jareer at Tabaree narrated this in his Tafseer 22/552.

[47] Tirmidhee 3430; Ibn Maajah 3794; Silsilah Saheehah 1390.

Allaah تعالى said,

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُم بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُم مُّهْتَدُونَ

It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e. by worshipping others besides Allah), for them (only) there is security and they are the guided.
[An'aam 6:82]

From its meanings is His سبحانه granting security to those who are fearful by giving them safety which is opposite to fear. As Allaah سبحانه said,

الَّذِي أَطْعَمَهُم مِّن جُوعٍ وَآمَنَهُم مِّنْ خَوْفٍ

(He) Who has fed them against hunger, and has made them safe from fear.
[Quraish 106:4]

This is the meaning of Ibn 'Abbaas' رضي الله عنهما speech, "Al-Mu'min means that He grants security to His creation that He will not oppress them."

Every fearful person who is sincere in turning to Allaah will find Allaah سبحانه granting him safety from fear. The safety and security of a slave and of a country is in Allaah's Hand سبحانه.



Chapter 54
As-Saadiq The Truthful

الصَّادِق

Allaah's Name As-Saadiq The Truthful is found in one aayah of Allaah's Book and it is His saying,

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفُرٍ ۖ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوِ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ۚ ذَٰلِكَ جَزَيْنَاهُم بِبَغْيِهِمْ ۖ وَإِنَّا لَصَادِقُونَ

And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their entrails, or is mixed up with a bone. Thus We recompensed them for their rebellion [committing crimes like murdering the Prophets, eating of Riba (usury), etc.]. And verily, We are Truthful.
[An'aam 6:146]

This means the Truthful in His promise and His threat and in everything that He سبحانه informs us about. He fulfilled what He promised His servants of victory and establishment on the earth.

ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنجَيْنَاهُمْ وَمَن نَّشَاءُ

Then We fulfilled to them the promise, and We saved them and those whom We willed.
[Anbiyaa' 21:9]

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا ۚ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۚ وَمَن كَفَرَ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

Allah has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practise their religion, that which He has chosen for them (i.e. Islam). And He will surely give them in exchange a safe security after their fear (provided) they (believers)

worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the Fasiqun (rebellious, disobedient to Allah).
[Noor 24:55]

He fulfilled what He promised His servants of a great victory and entrance into blessed gardens. Allaah تعالى said,

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ ۖ فَنِعْمَ أَجْرُ الْعَامِلِينَ

And they will say: "All the praises and thanks be to Allah Who has fulfilled His Promise to us and has made us inherit (this) land. We can dwell in Paradise where we will; how excellent a reward for the (pious good) workers!"
[Zumar 39:74]

He is the Truthful One who does not break His promise. Allaah تعالى said,

وَعْدَ اللَّهِ حَقًّا ۚ وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا

Allah's Promise is the Truth, and whose words can be truer than those of Allah? (Of course, none).
[Nisaa 4:122]

From the effects of belief in this Name is that a good-doer does not fear being given too little or overburdened by oppression. He neither fears losing the weight of a speck of dust because Allaah عز وجل has promised – and He is The Truthful – to give those who do good deeds their rewards. Even if it be the weight of a speck of dust He will reward it and not let it go to waste. Indeed He multiplies it for whomever He wills and He gives a tremendous reward from Himself.

As for the evil doer, He recompenses his evil deed with the like of it and He removes it from him after repentance, regret, seeking forgiveness, good deeds and calamities.

Allaah تعالى said,

أُولَٰئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَن سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ ۖ وَعْدَ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ

They are those from whom We shall accept the best of their deeds and overlook their evil deeds. (They shall be) among the dwellers of Paradise, a promise of truth, which they have been promised.
[Ahqaaf 46:16]



Chapter 55
An-Noor The Light

النُّور

This Name is found in the Noble Qur'aan in Allaah's statement,

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۚ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ۖ الْمِصْبَاحُ فِي زُجَاجَةٍ ۖ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِن شَجَرَةٍ مُّبَارَكَةٍ زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُّورٌ عَلَىٰ نُورٍ ۗ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ ۚ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

Allah is the Light of the heavens and the earth. The parable of His Light is as (if there were) a niche and within it a lamp, the lamp is in glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoon, but it is exposed to the sun all day long), whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allah guides to His Light whom He wills. And Allah sets forth parables for mankind, and Allah is All-Knower of everything.
[Noor 24:35]

Shaykh 'AbdurRahmaan bin Sa'dee رحمه الله spoke comprehensively regarding the meaning and explanation of this Name. "An-Noor Light is of two types regarding Allaah's Attribute:

Physical Light - Noor Hissee.

It is what He is described with of magnificent light. If the veil were lifted from His Face, the splender of His Face and the

light of His majesty would burn everything of the creation in sight. [48]

This light cannot be explained except by way of this Prophetic example which was given to explain its great meaning. None of creation will be able to bear the light of Allaah's Face if it appeared to them. However, the Lord will give people in the Hereafter a perfect life and will help them with this. They will be able to see the Mighty Lord. All of the lights in the high heavens are from His light. Indeed the light of the gardens of pleasure (paradise) whose width is of the heavens and the earth - and its vastness is only known to Allaah – is from His light.

So the light of the throne, the footstool and of paradise is from His light rather than from the light of the sun, moon or stars.

Abstract Light - Noor Ma'nawee.

This light is the light of the hearts of His Prophets, pure people, allies and angels.

It is from the lights of knowing Him and loving Him. Knowledge of Allaah in the hearts of His believing allies is light according to how much they know His majestic descriptions and how much they believed in His beautiful attributes. Every one of His descriptions has an affect upon their hearts. Knowing Allaah the Mawlaa The Protector is the greatest knowledge there is and having knowledge of Him is the most mighty of sciences. All beneficial knowledge is light in the hearts. So

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[48] TN See hadeeth of Aboo Moosaa in Saheeh Muslim 179a. "The Messenger of Allah (ﷺ) was standing amongst us and he told us five things. He said: Verily the Exalted and Mighty God does not sleep, and it does not befit Him to sleep. He lowers the scale and lifts it. The deeds in the night are taken up to Him before the deeds of the day, and the deeds of the day before the deeds of the night. His veil is the light. In the hadith narrated by Abu Bakr (instead of the word "light") it is fire. If he withdraws it (the veil), the splendour of His countenance would consume His creation so far as His sight reaches."

how about this knowledge which is the best science, exalted foundation and base of it…" [49]

In conclusion, as An-Noor The Light is from Allaah's Names and Attributes, His religion is light, His Messengers are light, His speech is light, His honourable abode for His servants is light which radiates and shines. Light kindles in the hearts of His believing servants and runs upon their tongues, it appears on their faces. Allaah تبارك وتعالى will complete this light upon them on the Day of Resurrection as He سبحانه said,

نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا ۖ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Their Light will run forward before them and with (their Records Books of deeds) in their right hands they will say: "Our Lord! Keep perfect our Light for us [and do not put it off till we cross over the Sirat (a slippery bridge over the Hell) safely] and grant us forgiveness. Verily, You are Able to do all things."
[Tahreem 66:8]



[49] Fath ar Raheem al Malik al 'Allaam. P62-65.

Chapter 56
Al-Muhsin The One whose actions are all perfect and good

الْمُحْسِن

This Name does not occur in the Qur'aan as a noun, however the verb form of it does occur in Allaah's saying,

وَأَحْسِن كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ ۖ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ ۖ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ
and do good as Allah has been good to you,
[Qasas 28:77]

وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُم مِّنَ الْبَدْوِ
He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin-life,
[Yoosuf 12:100]

The Sunnah confirms this Name for Allaah عز وجل. One example is the Prophet's صلى الله عليه وسلم saying, "If you judge then be just, if you kill – do it well, for indeed Allaah is Muhsin Perfect and loves those who do good."[50]

The meaning of Allaah's Name Al-Muhsin returns back to virtue, blessings, generosity, honour, giving and bestowing. Ihsaan perfection is a permanent description of Allaah سبحانه. Nothing that exists is without His perfection for the blinking of an eye by Him supplying, kindly bestowing and helping. Allaah تعالى said,

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ ۖ وَبَدَأَ خَلْقَ الْإِنسَانِ مِن طِينٍ
Who made everything He has created good, and He began the creation of man from clay. [Sajdah 32:7]

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[50] Recorded by At-Tabaraanee Awsaat 5735 and Aboo Na'eem with a good chain. Silsilah Saheehah 1/761.

وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ ۖ وَإِلَيْهِ الْمَصِيرُ

and He shaped you and made good your shapes, and to Him is the final Return.
[Taghaabun 64:3]

The greatest perfection is success for this religion, the hearts turning to obedience to the Lord of the worlds, being firm upon the truth and guidance until death. Until he crowns that with the greatest honour and noblest perfection: entrance into the gardens on the Day of Resurrection in addition to seeing Allaah - Al-Kareem The Generous, Ar-Rahmaan The All-Merciful, Al-Muhsin The Perfect, Al-Mannaan The Generous. We ask Allaah سبحانه from His mighty grace and abundant perfection.

Allaah سبحانه loves His servants to draw close to Him according to the meanings of His Names. He is ar-Rahmaan, The All-Merciful He loves those who are merciful. He is Al-Kareem The Generous, He loves those who are generous. He is Al-Muhsin The One whose actions are all perfect and good, He loves those who do good. Allaah تعالى said,

وَأَحْسِنُوا ۛ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

and do good. Truly, Allah loves Al-Muhsinun (the good-doers).
[Baqarah 2:195]

Examples of doing good include:

- Doing good to Allaah's servants.
- Treating parents well.
- Keeping the ties of kinship.
- Fulfilling rights.
- Helping those in need.
- Averting harm from the people.
- Striving to bring good to them.

There are many more ways of doing good to Allaah's servants. In many verses Allaah has promised those doers of good a great reward brought forward in this life and the next.

Allaah سبحانه gathered together these two rewards for the doers of good in His saying,

فَآتَاهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ الْآخِرَةِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

So Allah gave them the reward of this world, and the excellent reward of the Hereafter. And Allah loves Al-Muhsinun (the good-doers).
[Aali 'Imraan 3:148]

Allaah make us of them through His kindness and generosity.



Chapter 57
Ad-Dayyaan The Supreme Judge

الدَّيَّان

Ad-Dayyaan is a confirmed Name of Allaah عز وجل in the sunnah of the Prophet صلى الله عليه وسلم.

Jaabir bin 'Abdullaah رضي الله عنه said,

"I purchased a camel and rode it hard for a month until I reached Syria. 'Abdullah ibn Unays was there, and I sent word to him, saying, 'Jabir is at the door.' The messenger returned and said, 'Jabir ibn 'Abdullah?' 'Yes,' I replied. So 'Abdullah came out and embraced me. I said, 'A hadith reached me which I had not heard before and I feared that one of us might die.'" He went on, "I heard the Prophet صلى الله عليه وسلم say, 'Allah will gather His slaves or people naked, uncircumcised, without anything.' We asked, 'What is meant by "without anything"?' The Prophet صلى الله عليه وسلم said, 'They will have nothing with them.' 'They will be called by a voice that is heard from afar (and I think that he said, 'as if it was from close at hand'), saying, "I am the King, I am the Supreme Judge. None of the people of the Fire will enter the Fire while any of the people of the Garden are seeking him for an injustice he did to him. None of the people of the Garden will enter the Garden while any of the people of the Fire are seeking him for some injustice he did to him. Even for a slap. "' I asked, 'How is this? We come to Allah naked and without any worldly goods?' He said, 'This applies to good actions and evil actions.'" [51]

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[51] TN: Imaam Ahmad collected the hadeeth in 'Al-Musnad' 3/495; Imaam Bukhaaree in 'Al-Adab al Mufrad' 970; Ibn Abee 'Aasim in 'As-Sunnah' 514; Al Haakim in 'Al-Mustadrak' 2/437; and other than them.

Al Haakim added, “The Messenger of Allaah صلى الله عليه وسلم recited,

الْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ ۚ لَا ظُلْمَ الْيَوْمَ

This Day shall every person be recompensed for what he earned. No injustice (shall be done to anybody).
[Ghaafir 40:17]

Ad-Dayyaan The Supreme Judge means the One who rewards or punishes, the One to take Account. Allaah جل وعلا will gather together the first and the last people on the Day of Resurrection naked without clothes, barefooted without footwear, uncircumcised and standing without any worldly possessions. Then He will reward or punish them and bring them to account for what they have put forward in their worldly life of deeds – if they were good then it will be good and if they were bad then it will be bad.

If an intelligent person knows that the Lord سبحانه is The Supreme Judge and that the Day of Resurrection is a day of recompense and account, and that he will meet Allaah on that Day without any doubt, and that on that Day he will find all of his deeds that he performed brought forth – the good deeds and the bad, the fine deeds and the evil ones. Indeed he will prepare to be taken to account for that day and ready his provisions.

The astute clever person is the one who passes judgement upon himself and takes himself to account whilst he has respite in this life to do so and has time to do good deeds. The weak person is the one who is heedless of it which comes from being in sin and error and following his desires until regret suddenly comes upon him. A poet spoke about this with the following words:

And by Allaah indeed oppression is despicable.
The evil doer is still in his plentiful oppression.
To the Judge on the Day of Judgement we pass away,
And in front of Allah those who have grievances will gather.

The rightly guided Khaleefah 'Umar bin Al-Khattaab رضي الله عنه said, "Bring yourselves to account before you are brought to account. Weigh your deeds before they are weighed. It will be easier for your account tomorrow if you bring yourselves to account today. Beautify yourselves for the greatest exhibition – on that Day you will be brought for judgement and nothing will be hidden from amongst you."[52] [53]



[52] TN: Ibn Abee ad Dunyaa, Muhaasibatun Nafs. No. 2.
[53] TN: Sooratul Haaqah [69:18] يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنكُمْ خَافِيَةٌ
That Day shall you be brought to Judgement, not a secret of you will be hidden.

Chapter 58
Al-Muqaddim Al-Mu'akhkhir The One who gives precedence and The One who puts back

الْمُقَدِّم الْمُؤَخِّر

These two Names are found in authentic ahaadeeth from the Prophet صلى الله عليه وسلم. An example of which is that Abu Musa رضي الله عنه narrated that the Prophet (ﷺ) used to invoke Allaah with the following invocation:

رَبِّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي وَإِسْرَافِي فِي أَمْرِي كُلِّهِ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، اللَّهُمَّ اغْفِرْ لِي خَطَايَاىَ وَعَمْدِي وَجَهْلِي وَهَزْلِي، وَكُلُّ ذَلِكَ عِنْدِي، اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، أَنْتَ الْمُقَدِّمُ، وَأَنْتَ الْمُؤَخِّرُ، وَأَنْتَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

"O Lord forgive me my faults, my ignorance, my immoderation in all my affairs. You are more knowing about them than myself. O Allaah, grant me forgiveness for my faults the ones that I committed deliberately, unintentionally or out of jest and all that I did. O Allaah, grant me forgiveness for what I put forward or sent back, what I committed secretly or in the open. You are the One who gives precedence and the One who puts back and You are able to do all things."[54] Agreed upon (found in Saheeh Al-Bukhaaree and Saheeh Muslim)

These two Names are from those that are paired opposites. One Name cannot be used alone for Allaah without the other as perfection comes when the two Names are together. Giving precedence and putting back are two descriptions of Allaah عز وجل indicating Allaah's perfect Ability, execution of His Will and His complete Wisdom.

They are from His Attributes of Action as giving precedence and putting back are connected to the creation in self, action and description. This giving precedence and putting back is

[54] TN: Saheeh al-Bukhari 6398

universal such as the giving precedence to some of creation over others or putting back some of creation over others. It is also like giving precedence to the cause and overall effect; and the conditions over their agreements among other examples. Another example of giving precedence and putting back is in creation and predestination.

Examples of giving precedence and putting back in terms of legislation is where the Prophets عليهم السلام are better than the creation. Some Prophets are better than others. Some of his servants are better than others. He gave precedence to them in knowledge, faith, action, manners and in all descriptions and He also put them back with some of those. All of this is according to His wisdom سبحانه. He puts forward whoever He wills of His creation to His mercy by His success and grace and He puts back whoever He wills of that by His justice.

These two names occur in the context of seeking forgiveness for all sins put forward and put back, secret and open, mistakenly done or intended. From this it is known that sins put back a servant and destroys him. Allaah forgiving and pardoning His servant gives him precedence and raises him. Command is all for Allaah in His hand. He debases and raises, He gives honour and humiliates, He gives and prevents whomever Allaah has written to have honour, status and precedence and no one can prevent him from that. Whoever Allaah has written to be humiliated, debased and put back, no one can help him escape from that.

From the fruits of believing in this Name is having motivation to give precedence to what Allaah gave precedence to and to put back what Allaah put back. "The Prophet صلى الله عليه وسلم had strong motivation in seeking to give precedence to what Allaah gave precedence to and to start with what He started with. Due to this he started with (Mount) Safaa in the Sa'ee. He صلى الله عليه وسلم said, 'We begin with what Allaah began with'. He صلى الله عليه وسلم started with the face, the two hands and then the head in ritual ablution (wudhoo). He did not change this even once.

This is so in all the affairs of the religion. It is obligatory to give precedence to whoever Allaah gave precedence to and to put back those that He put back. Also to love those He loved and hate those He hated. This is the most trustworthy handhold of faith.



Chapter 59
At-Tayyib The Pure One

الطَّيِّب

This Name is found in a hadeeth by Aboo Hurayrah رضي الله عنه Allah's Messenger (ﷺ) said:

"O people, Allah is Good and He therefore, accepts only that which is good. And Allah commanded the believers as He commanded the Messengers by saying:

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا ۖ إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ
"O Messengers, eat of the good things, and do good deeds; verily I am aware of what you do"
[Mu'minoon 23:51].

And He said:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ
"O those who believe, eat of the good things that We gave you" [Baqarah 2:172].

He then made a mention of a person who travels widely, his hair disheveled and covered with dust. He lifts his hand towards the sky (and thus makes the supplication): "O Lord, O Lord," whereas his diet is unlawful, his drink is unlawful, and his clothes are unlawful and his nourishment is unlawful. How can his supplication then be accepted?"[55]

The meaning is that Allaah تعالى is pure and far removed from every imperfection and defect. The origin of At-Tayyib is purity and safety from evil. Allaah جل و علا was always and is still perfect in His Self, His Attributes, His Actions and His Speech originating from His perfection.

Allaah سبحانه is complete so He did actions suiting His perfection. From here Allaah's Beautiful Names and lofty

[55] FN Saheeh Muslim 1015.

Attributes indicate what He does and says and what He does not do or say. Allaah سبحانه is complete so He did actions suiting His perfection and majesty. He does not do or say anything that opposes that. He is Pure, His actions are pure, His Attributes are the purest matter. His Names are the purest Names. His Name is At-Tayyib the Pure. Nothing originates from Him except goodness. Nothing ascends to Him except goodness. Nothing draws near to Him except goodness. His speech is pure and to Him ascends good speech. His actions are pure and good and good actions are raised up to Him. All goodness is for Him and ascribed to Him, originating from Him and ending with Him. The Prophet صلى الله عليه وسلم said in the (previous) hadeeth, "Indeed Allaah is Pure and does not accept but the pure." This indicates that Allaah سبحانه does not accept actions or speech if they are not described as being pure and good.

This is general for every action or speech. A believing person does not act except that it is righteous. He does not speak except that it is good. He only earns good and he only spends from good. Goodness describes actions, speech and beliefs. These are divided into good and bad as Allaah تعالى said,

قُل لَّا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ

Say (O Muhammad): "Not equal are Al-Khabith (all that is evil and bad as regards things, deeds, beliefs, persons, foods, etc.) and At-Taiyib (all that is good as regards things, deeds, beliefs, persons, foods, etc.), even though the abundance of Al-Khabith (evil) may please you."
[Maa'idah 5:100]

The pure religion, all of it, is a pure religion in beliefs, rulings and manners. Its beliefs are that which return back to faith in Allaah, His angels, His books, His Messengers, the Last Day and predestination, the good and the bad of it. These are the correct beliefs which make the heart tranquil and make the souls pure. These make the one who believes in them and stick to them reach the lofty objective and best good. Its manners are the best rulings and the best of manners. Through them lies the rectification of the religion, the worldly life and the Next Life; without them all rectification is missing.

When a believer is pure in this world in his beliefs, actions and speech, Allaah blesses him in the everlasting abode by entering him into the abode of the pure and good which only admits good. Allaah سبحانه said,

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ

And those who kept their duty to their Lord will be led to Paradise in groups, till, when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say: Salamun 'Alaikum (peace be upon you)! You have done well, so enter here to abide therein."
[Zumar 39:73]

The letter 'faa' 'so' in Arabic comes after طِبتُم 'you have done well' which implies that the reason for entering paradise was due to them being pure. Due to them being good and pure it will be said to them 'enter paradise'.

O Allaah make us of those servants who are good and pure, those to whom it will be said on the Day of Resurrection,

ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنتُمْ تَحْزَنُونَ

"Enter Paradise, no fear shall be on you, nor shall you grieve."
[A'raaf 7:49]



Chapter 60
Ash-Shaafee The One who Cures

الشَّافِي

Ash-Shaafee The One who Cures is from the Names found authentically in the Prophetic Sunnah. It is authentically recorded in the two Saheehs from 'Aa'ishah رضي الله عنها who said:

The Prophet (ﷺ) used to treat some of his wives by passing his right hand over the place of ailment and used to say, "O Allah, Lord of the people! Remove the harm and heal the patient, for You are The Healer. There is no cure except Your cure; healing that will leave behind no ailment."[56]

عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يُعَوِّذُ بَعْضَ أَهْلِهِ، يَمْسَحُ بِيَدِهِ الْيُمْنَى وَيَقُولُ " اللَّهُمَّ رَبَّ النَّاسِ أَذْهِبِ الْبَاسَ، اشْفِه وَأَنْتَ الشَّافِي، لاَ شِفَاءَ إِلاَّ شِفَاؤُكَ، شِفَاءً لاَ يُغَادِرُ سَقَمًا ".

The meaning of Ash-Shaafee is the One from whom comes the cure - curing the chests from doubt, uncertainties, envy, jealousy and other than those from the diseases of the heart. Curing the body from illnesses and defects and no one else is able to do this. There is no cure except His cure and no one can cure except Him. As Ibraaheem al Khaleel عليه السلام said,

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ

And when I am ill, it is He who cures me. [Shu'araa 26:80]

This means He alone is the One to cure, without partners. Due to this it is a must upon every adult to have firm belief that there is no one to cure except Allaah.

Due to this, from the best ways to Allaah جل وعلا in seeking a cure from illnesses and diseases is seeking nearness tawassul by singling Him out alone for Lordship and that the cure is in His Hand alone. There is no cure for anyone except

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[56] Saheeh al-Bukhari 5743

by His permission. The command is His command, the creation is His creation. Everything is by His direction. What He willed happened and what He did not will, did not happen and there is no might nor strength except from Him.

This, the servant's belief and faith that The Shaafee The One to cure is Allaah alone and that the cure is in His Hand, does not prevent him from seeking beneficial means of therapy, treatment or taking beneficial medicines. There are many ahaadeeth from the Prophet صلى الله عليه وسلم regarding treatment with the mention of beneficial good medicines and that does not negate reliance (tawakkul) upon Allaah or the belief that the cure is in His Hand.

Bukhaaree relates in his Saheeh from Aboo Hurayrah رضي الله عنه that the Prophet (ﷺ) said,

"There is no disease that Allah has created, except that He also has created its treatment."[57]

In the Musnad (of Imaam Ahmad رحمه الله) Usaamah bin Shareek رضي الله عنه said, the Messenger of Allaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said,

"Allaah did not send down a sickness except that He sent down its cure, whether a person knows it or not or is ignorant of it or not."[58]

I ask Allaah the Mighty, the Lord of the people, the remover of harm, the One who cures without whom there is no cure except His, to cure our sick and the Muslims who are sick.



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[57] Sahih al-Bukhari 5678

[58] Ahmad recorded it 4/278; Aboo Daawood 3855; Ibn Hibbaan 486; Al-Haakim 1/121 and others with an authentic chain.

Chapter 61
Al-Jameel The Beautiful

الْجَمِيل

Al-Jameel The Beautiful is a Name that is established in the sunnah of the Prophet صلى الله عليه وسلم. Muslim reports it in his saheeh from 'Abdullaah bin Mas'ood رضي الله عنه that the Messenger of Allah (ﷺ) said:

"He who has in his heart the weight of a mustard seed of pride shall not enter Paradise. A man said: Verily a person loves to have nice clothes and shoes. He صلى الله عليه وسلم remarked: Verily, Allah is Beautiful and loves beauty. Pride is disdaining the truth (out of self-conceit) and contempt for the people."[59]

This noble Name indicates the establishment of beauty for Allaah سبحانه in His Names, Attributes, His Self and His Actions. Ibnul Qayyim رحمه الله said,
"His beauty is of four levels: beauty of Self, beauty of Attributes, beauty of Actions and beauty of Names. All of His Names are beautiful and perfect, all His Attributes are perfect, all of His Actions are from wisdom, are of benefit and are just and merciful. As for the beauty of Self and what it means, then it is an issue that no one perceives other than Him. No one apart from Him knows. The creation only knows what has been explained to the noblest of His servants. For indeed this beauty is protected from others, veiled with the raiment of the cloak and waist wrapper as His Messenger صلى الله عليه وسلم said in what is related from him, "Magnificence is my cloak and greatness is my lower garment."[60]
So what do you think about beauty that is guarded by attributes of perfection and veiled with descriptions of greatness and majesty? From this meaning some of the meanings of beauty of His Self is understood. A servant

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[59] TN: Saheeh Muslim 91.
[60] TN: Musnad Ahmad 2/376. Narrated by Aboo Hurayrah رضي الله عنه.

advances in knowing the Actions to knowing the Attributes and from knowing the Attributes to knowing the Self. If he witnesses something of the beauty of the Actions he takes it as a proof of the beauty of the Attributes then he takes the beauty of the Attributes as a proof of the beauty of His Self…"[61]

This and the completion of blessings upon the people of paradise is the greatest blessing of them seeing their God, their Lord and beautiful Majestic Protector سبحانه.

Indeed it is the greatest of what they are given, the noblest of what they obtain, the apple of their eyes, the delight of the souls, the pleasure of their hearts, the light on their faces and the greatest honour. In Saheeh Muslim Suhayb رضي الله عنه narrated from the Prophet صلى الله عليه وسلم that he said,

"When those deserving Paradise enter Paradise, the Blessed and the Exalted will ask: 'Do you wish Me to give you anything more?' They will say: 'Have You not brightened our faces? Have You not made us enter Paradise and saved us from the Fire?' He (the narrator) said: He (God) will lift the veil, and of things given to them nothing would be dearer to them than the sight of their Lord, the Mighty and the Glorious."[62]

O Allaah! We ask You for the delight of seeing Your Noble Face, we yearn to meet You without harm or trials that lead one astray.



[61] TN: 'Al Fawaa'id' by Ibn Al Qayyim p322.
[62] TN: Saheeh Muslim 181.

Chapter 62
Al-Qabid al Baasit The Withholder The Granter of extensive provision

الْقَابِض الْبَاسِط

These two Names are found in the Prophetic sunnah. In the Sunan and in the Musnad of Imaam Ahmad Anas bin Maalik رضي الله عنه said, when prices were high in al Madeenah at the time of Allaah's Messenger صلى الله عليه وسلم the people said, 'O Allaah's Messenger! Prices have become high so fix them for us'. Allaah's Messenger صلى الله عليه وسلم replied, 'Allaah is the One who fixes prices, Who withholds, gives lavishly and provides. And I hope that when I meet Allaah, the Most High, none of you will have any claim on me for an injustice regarding blood or property.'[63]

Al-Baasit The Granter of extensive provision means the One who extends His provision to whomever He wishes of His servants.

Al-Qaabid means the One who restricts or withholds His provisions from whomever He wishes out of what Allaah sees as being of benefit to the servants.

Allaah تعالى said,

وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَٰكِن يُنَزِّلُ بِقَدَرٍ مَّا يَشَاءُ

And if Allah were to enlarge the provision for His slaves, they would surely rebel in the earth, but He sends down by measure as He wills.
[Shooraa 42:27]

'Al-Qabd' is restricting provision and 'al-bast' is expanding and increasing it. Both of them are in Allaah's Hand so He is

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[63] TN: Sunan Abi Dawood no. 3451; at Tirmidhee no. 1314; Ibn Majah no. 2200; Musnad Ahmad 3/156 and others with a sound chain

Al-Qaabid and Al-Baasit, the One who debases and raises, the One who gives and withholds, the One who gives honour and humiliates, He has no partner.

Extending and withholding provision is attributed to Allaah عز وجل in many of the texts found in the Book and Sunnah. Allaah تعالى said,

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ ۚ وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ

Allah increases the provision for whom He wills, and straitens (it for whom He wills), and they rejoice in the life of the world, whereas the life of this world as compared with the Hereafter is but a brief passing enjoyment.
[Ra'd 13:26]

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ ۚ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا

Truly, your Lord enlarges the provision for whom He wills and straitens (for whom He wills). Verily, He is Ever All-Knower, All-Seer of His slaves.
[Israa 17:30]

These texts and others like them prove that extending and withholding provision is all in Allaah's تبارك وتعالى Hand. He سبحانه can manage it and dispose of it. He extends provision to whomever He wills regarding his wealth, health, age, knowledge and life. He also withholds provision as He is the All-Wise, the All-Aware.

O Allaah increase us in Your blessings, mercy, grace and provision!



Chapter 63
Al-Mannaan The Ever-Bestowing

الْمَنَّان

This Name is confirmed in the Sunnah of the noble Prophet صلى الله عليه وسلم. Imaam Ahmad and others recorded from Anas bin Maalik رضي الله عنه that the Prophet صلى الله عليه وسلم heard a man saying,

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لاَ إِلَهَ إِلاَّ أَنْتَ وَحْدَكَ لاَ شَرِيكَ لَكَ الْمَنَّانُ بَدِيعُ السَّمَوَاتِ وَالأَرْضِ ذُو الْجَلاَلِ وَالإِكْرَامِ

O Allah! I ask You by virtue of the fact that all praise is due to You; none has the right to be worshiped but You alone, and You have no partner or associate, the Bestower, the Originator of the heavens and the earth, the Possessor of majesty and honour.' He صلى الله عليه وسلم said: 'He has asked Allah by His Greatest Name which, if He is asked thereby He gives and if He is called upon thereby He answers.'[64]

Al-Mannaan is the One who gives abundantly, mighty in giving, expansive in doing good. The One who lavishly showers His servants with gifts, He bestows blessings upon them out of His Grace and Generosity. There is no one else who is Al-Mannaan The Ever-Bestowing in an absolute sense except Allaah alone. Allaah begins by giving before He is asked. He shows graciousness to His servants and there is no graciousness from them upon Him, Allaah تعالى is far above and greater than that. This is something witnessed for all of creation, those who are good and those who are bad that Allaah abundantly showers His blessings upon them, gives them plentifully with generous Hands, beautiful actions, expansive mercy, goodness and subtle mercy. He answers the requests of those who are destitute, He relieves the calamities from those who are distressed, He saves those

[64] TN: Ibn Maajah 3858.

who are troubled. He repels trials and tests after the steps have been taken and He averts them after they have befallen. His subtle mercy in this reaches beyond hopes.

An example of His سبحانه mighty graciousness is His specific guidance for His chosen people and His servants to the path of the abode of peace, His defence of them in the best way, His protection for them from falling into sins, Him making belief beloved to them and adorning it in their hearts, Him making disbelief, corruption and disobedience hateful to them and making them from those who are guided. These are just some of the types of Allaah's grace and favours. Allaah سبحانه says,

وَإِن تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا

And if you would count the graces of Allah, never could you be able to count them.
[Nahl 16:18]

He جل شأنه also says,

وَمَا بِكُم مِّن نِّعْمَةٍ فَمِنَ اللَّهِ

And whatever of blessings and good things you have, it is from Allah.
[Nahl 16:53]

Whoever wants to look at the foundations of benevelonce then let him take a quick look in the garden of the Noble Qur'aan and let him contemplate what Allaah has enumerated in it of great blessings, noble gifts and abundant acts of kindness. Whoever knows His Lord سبحانه by this mightly Name (Al-Mannaan), that He alone is the One to bestow and give and that He is the Owner of gifts and blessings then it is obligatory upon him to praise His Lord for his blessings and that he thanks Him for His grace and benevolence.

قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي ۖ إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ

He says: "My Lord! Grant me the power and ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my off-spring good.

Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will)."
[Ahqaaf 46:15]

O Allaah to You are all praises for that, many pure, blessed praises. O Allaah to You are all praises up until You are pleased, and to You O Lord are all praises when You are pleased.



Chapter 64
Al-Hayyiy
The One possessing honourable shame

الْحَيِّي

Shyness is mentioned in the Qur'aan as a verb attributed to Allaah عز وجل. Allaah تعالى said,

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَن يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا
Verily, Allah is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it.
[Baqarah 2:26]

The Name Al-Hayyiy The One possessing honourable shame is mentioned in two hadeeth:

1. Ya'alaa bin Umayyah رضي الله عنه narrated that,

"The Messenger of Allah (ﷺ) saw a man washing in a public place without a lower garment. So he mounted the pulpit, praised and extolled Allah and said: Allah is The One possessing honourable shame (Hayyiy) and The Concealer (Sitteer), He loves modesty and concealment. So when any of you washes, he should conceal himself."[65]

2. Salmaan al Faarisee رضي الله عنه said, that the Prophet صلى الله عليه وسلم said,

"Indeed your Lord تبارك وتعالى is The One possessing honourable shame (Hayyiy), The Generous (Kareem), He is shy when His servant raises his hands towards Him to return them empty."[66]

[65] TN: Aboo Daawood 4012; An-Nisaa'ee 406.
[66] TN: Aboo Daawood 1488; Ibn Maajah 3865.

This Noble Name affirms shyness and honourable shame is an Attribute of Allaah عز وجل that is befitting to His Majesty and Perfection. Allaah سبحانه in all of His Attributes is not like any of His creation and none from His creation comes near to being like Allaah as Allaah تعالى said,

لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ

There is nothing like unto Him, and He is the All-Hearer, the All-Seer.
[Shooraa 42:11]

هَلْ تَعْلَمُ لَهُ سَمِيًّا

Do you know of any who is similar to Him? (of course none is similar or coequal or comparable to Him, and He has none as partner with Him).
[Maryam 19:65]

Allaah's سبحانه honourable shame is a description suited to Him and is not like the shyness of creation.

Speaking about this Attribute is the same as all of the Lord's Attributes. We affirm knowledge for Allaah which is not like our knowledge, He has sight which is not like our sight, He has hearing which is not like our hearing and His Will is not like our will. So the same with His honourable shame which is not like our shame or shyness. Therefore everything that Allaah سبحانه affirms for Himself or His Messenger صلى الله عليه وسلم affirms for Him, is true without any doubt. Allaah is Al-Hayyiy The One possessing honourable shame, He loves modesty and those who are modest. There are many texts that give the order to have modesty and to encourage it and promote it. It is counted as a branch of faith and the texts clarify its great benefits and blessed effects and that it is all goodness.

The greatest modesty and what is most obligatory upon us is to have shyness of Allaahعز وجل. 'Abdullaah bin Mas'ood رضي الله عنه said, The Prophet صلى الله عليه وسلم said,

"Have modesty and shyness for Allaah as is His due." [He said:] We said: "O Prophet of Allaah! We have shyness, and all praise is due to Allah." He said: "Not that, but having modesty and shyness for Allah which He is due is to protect

the head and what it contains and to protect the insides and what it includes, and to remember death and trials, and whoever intends the Hereafter, he leaves the adornments of the world. So whoever does that, then he has indeed fulfilled modesty and shyness, meaning that which Allaah is due."[67]

Allaah grant us shyness of Him. Allaah grant us success to actualise fear of Him when we are alone and in public, secretly and openly.

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[67] TN: Tirmidhee 2458; Ahmad 1/387; Saheeh at-Targheeb wat Tarheeb 3337.

Chapter 65
As-Sitteer The Concealer of sins

السِتّير

This Name is found in the previous hadeeth of Ya'alaa bin Umayyah رضي الله عنه who narrated that,

"The Messenger of Allah (ﷺ) saw a man washing in a public place without a lower garment. So he mounted the pulpit, praised and extolled Allah and said: Allah is The One possessing honourable shame (Hayyiy) and The Concealer (Sitteer), He loves modesty and concealment. So when any of you washes, he should conceal himself."[68]

Ibn Abee Haatim narrated in his tafseer and Al-Bayhaqi in 'As-Sunan al Kubraa' from 'Ikrimah, from Ibn 'Abbaas رضي الله عنه who said, "Two men asked him about seeking permission in the three times of privacy which Allaah ordered in the Qur'aan. So Ibn 'Abbaas said, "Indeed Allaah is the Concealer of sins, He loves concealment. People did not have curtains on their doors nor alcoves in their houses. It was possible that a man would be caught by his servant, son or orphan in his room while he was with his wife. So Allaah ordered them to seek permission (to enter) in those times of privacy that Allaah named.[69] Then afterwards curtains came. Allaah increased

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[68] TN: Aboo Daawood 4012; An-Nisaa'ee 406.

[69] TN:

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنكُمُ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنكُمْ ثَلَاثَ مَرَّاتٍ ۚ مِّن قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُم مِّنَ الظَّهِيرَةِ وَمِن بَعْدِ صَلَاةِ الْعِشَاءِ ۚ ثَلَاثُ عَوْرَاتٍ لَّكُمْ ۚ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ ۚ طَوَّافُونَ عَلَيْكُم بَعْضُكُمْ عَلَىٰ بَعْضٍ ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ

O you who believe! Let your legal slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission (before they come to your presence) on three occasions; before Fajr (morning) prayer, and while you put off your clothes for the noonday (rest), and after the 'Isha' (late-night) prayer. (These) three times are of privacy for you, other than these times there is no sin on you or on them to move about, attending (helping) you each other. Thus Allah makes clear the Ayat (the

them in wealth so they put up curtains and had alcoves. People then saw that as enough instead of seeking the permission that was ordered." It's chain was authenticated by Ibn Katheer in his Tafseer.[70]

As-Sitteer means the One who conceals His servants frequently. He does not embarrass them openly. He wants His servants to conceal themselves from that which would embarrass them, disgrace them and dishonour. This is a bounty, mercy, forbearance and generosity from Allaah سبحانه. A servant may fall into something of sins and disobedience, even though he is in dire need of his Lord. With this the Lord سبحانه despite being perfectly free of need from any of His creation and from their obedience and worship, He honours His servant, conceals his faults and is shy from uncovering him, dishonouring him and making the punishment of him permissible.

He leads him to the means of concealment and grants him success to regret and repent. He pardons and forgives him. This is from His mercy and subtleness towards His creation. Allaah تعالى said,

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ

And He it is Who accepts repentance from His slaves, and forgives sins, and He knows what you do. [Shooraa 42:25]

For this reason Allaah سبحانه dislikes from His servants that they spread it and advertise when they fall into disobedience. He calls them to repent from it to Allaah between them and Him. Allaah conceals and covers him, not to let any person know. The most hated person is the one who spends the night as a sinner with Allaah concealing him then in the morning he removes the concealment that Allaah afforded him.

In the two Saheehs from Abee Hurayrah رضي الله عنه who said,

Verses of this Quran, showing proofs for the legal aspects of permission for visits, etc.) to you. And Allah is All-Knowing, All-Wise. [Noor 24:58]

[70] TN: 6/89.

I heard Allah's Messenger (ﷺ) saying. "All the sins of my followers will be forgiven except those who commit a sin openly or disclose their sins to the people. An example of such disclosure is that a person commits a sin at night and though Allah screens it from the public, then he comes in the morning, and says, 'O so-and-so, I did such-and-such (evil) deed yesterday,' though he spent his night screened by his Lord (none knowing about his sin) and in the morning he removes Allah's screen from himself."[71]

This is where the meaning comes from where 'sitr' concealment of Allaah's servants is not removing their screen or looking for their private faults. In the two Saheehs, Ibn 'Umar رضي الله عنهما said that the Prophet صلى الله عليه وسلم said, "Whoever conceals the faults of a Muslim, Allaah will conceal his faults on the Day of Resurrection."[72]

O Allaah! Cover our defects and faults, forgive us our sins and slips and let our deeds and lives be sealed with good deeds.



[71] TN: Saheeh Bukhaaree 6069; Saheeh Muslim 2990.
[72] TN: Saheeh Bukhaaree 2442; Saheeh Muslim 2580.

Chapter 66
As-Sayyid The Lord and Master

السَّيِّد

The Name As-Sayyid The Lord and Master is found in a hadeeth from the Messenger of Allaah صلى الله عليه وسلم which is recorded by Aboo Daawood with a good chain. 'Abdullaah bin ash-Shikheer رضي الله عنه said,

"I went with a deputation of Banoo 'Aamir to the Messenger of Allah صلى الله عليه وسلم, and we said: You are our lord (sayyid). To this he replied: The lord is Allah, the Blessed and Exalted. Then we said: And the one of us most endowed with excellence and superiority. To this he replied: Say what you have to say, or part of what you have to say, and do not let the devil make you his agents."[73]

It comes from Ibn 'Abbaas رضي الله عنهما that he said regarding the saying of Allaah تعالى,

اللَّهُ الصَّمَدُ

"Allaah is As-Samad The Self-Sufficient Master
(Whom all creatures need, He neither eats nor drinks).
[Ikhlaas 112:2]

"Indeed He is the Master who is perfect in His Mastership."[74]

The intention of the Prophet صلى الله عليه وسلم when he said 'Allaah is the Lord and Master' is that Mastership is in truth only for Allaah. He تبارك وتعالى alone is the One to actualize mastership, ownership, creation, disposing of affairs with the creation displaying humbleness and humility. He سبحانه is the Lord and Master who disposes and directs the affairs in this

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[73] TN: Aboo Daawood 4806.
[74] TN: Tafseer At-Tabaree 24/736.

universe without an equal. He سبحانه is the Lord and Master without partner to whom obedience, humility and humbleness is directed. So as He سبحانه is the Lord and Master without equal who directs creation without a helper, it is He also who is the Lord and Master, the One who deserves to be worshipped without partner. Allaah تعالى said,

قُلْ أَغَيْرَ اللَّهِ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ

Say: "Shall I seek a lord other than Allah, while He is the Lord of all things?
[An'aam 6:164]

Ibn 'Abbaas رضي الله عنهما said about the meaning of 'I seek a Lord' that it means 'God to be worshipped, Lord and Master.'

The saying 'while He is the Lord of all things' in the above aayaah is explained by Ibn Jareer at Tabaree رحمه الله as meaning 'He is the Lord and Master of everything besides Him. He is the disposer of affairs and the One that brings benefit.'[75]

This is the strongest proof and the clearest evidence of the falsehood of shirk polytheism and taking partners. So whoever takes a Lord and Master other than Allaah, whether it is from the people of the graves or of the living, and he believes that he can bring benefit or repel harm; or he relies upon him for a need, or asks him to remove his worry, calamity or something like that, then he has committed shirk with Allaah the Mighty. Many nations have been put to trial with this belief so much so that some of them have been given this nickname of 'grave worshippers'. They believe in them, they turn to them, they are humble before them and with this they have negated their oneness of Allaah (tawheed) and have been polluted with what opposes and breaks it. Reflect upon the previous hadeeth of how the chosen Prophet صلى الله عليه وسلم protected and saved tawheed and blocked the paths to shirk.

So when they said to him 'you are our master' He said, 'As-Sayyid The Lord and Master is Allaah تبارك وتعالى'. Then he said to them 'and do not let the devil make you his agents' even

[75] TN: Tafseer At-Tabaree 10/48.

though they only spoke the truth. For he صلى الله عليه وسلم is the 'sayyid' head of the children of Aadam, the best of Allaah's servants and the leader of the pious. However, when Allaah perfected his صلى الله عليه وسلم level of worship he disliked people praising him for it. He directed and advised the Ummah to leave this in order to protect the status of singling Allaah out alone for worship (tawheed) from what could enter, corrupt and weaken it with polytheism (shirk) and what leads to it which could direct the heart to a type of connection to the creation, humbling and lowering themselves to them which is not allowed or permissible to do except to Allaah, Al-Waahid The One, Al-Qahhaar The Invincible Subduer.



Chapter 67
Ar-Rafeeq The Gentle

الرَّفِيق

The Name Ar-Rafeeq The Gentle, is from the beautiful Names of Allaah that is found in the authentic Sunnah. Imaam Bukhaaree رحمه الله recorded in his Saheeh from 'Urwah who narrated from 'Aaishah رضي الله عنها that she said,

"A group of Jews asked permission to visit the Prophet (and when they were admitted) they said, "As- Saamu 'Alaika (Death be upon you)." I said (to them), "But death and the curse of Allah be upon you!" The Prophet صلى الله عليه وسلم said, "O `Aaisha! Allah is kind and lenient and likes that one should be kind and lenient in all matters." I said, "Haven't you heard what they said?" He said, "I said (to them), 'Wa 'Alaikum (and upon you)."[76]

In the hadeeth is a clear mention of Allaah's Name Ar-Rafeeq The Gentle and a description that He has gentleness. Allaah being described as having gentleness is from the highest form of it, the most perfect form and that it is befitting His Majesty and perfection.

Gentleness means mildness and ease and deliberateness in affairs; it is granting respite. The opposite of gentleness is violence and harshness.

Ar-Rafeeq The Gentle is taken from gentleness which is deliberateness in affairs and doing things in stages. Allaah سبحانه is gentle in His Predestination, His ordainments and His Actions. He is gentle in His commands, rulings, religion and legislation.

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[76] TN: Saheeh Bukhaaree 6927.

From Allaah's gentleness سبحانه in His actions is that He created all of the creation stage by stage, step by step due to His wisdom and gentleness despite being able to create everything at one time through a word 'be'.

From Allaah's gentleness with His servants is His gentleness with them in His rulings, commands and prohibitions. He does not burden His servant with more than he can bear. He makes His commands according to ability and He takes away many commands from him due to difficulty as a concession for them out of mercy and gentleness for him.

He does not hold His servants responsible in one go. He grants them stages from state to state until the souls accept it and the character moulds to it ending in submission.

From Allaah's gentleness سبحانه is His granting respite to the one who commits bad deeds and falls into sins. He does not punish him so he can turn to His Lord, repent from his sin and return to guidance.

From Allaah's gentleness سبحانه is that all of His religion is gentleness, ease and mercy. He ordered His servants with gentleness. Gentleness gives what harshness cannot. Gentleness is not part of something of the affairs except that it beautifies it.[77] Whoever has been prevented from gentleness has been prevented from good.[78] Due to this every Muslim should be gentle in all his affairs and situation, away from haste, rashness, carelessness and impetuosity. Haste is from shaytaan the devil and it only results in the person being unsuccessful and losing. It is enough that gentleness is nobility and grace and that it is beloved to Ar-Rahmaan The

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[77] TN: Hadeeth in Saheeh Muslim 2594 by 'Aaishah رضي الله عنها who narrated that the Prophet صلى الله عليه وسلم said, "Kindness is not to be found in anything but it adds to its beauty and it is not withdrawn from anything but it makes it defective."

[78] TN: Hadeeth in Saheeh Muslim 2592 by Jaabir رضي الله عنه who narrated that the Prophet صلى الله عليه وسلم said, "The one who is deprived of gentleness is in fact deprived of good".

Most Merciful. Allaah is ar-Rafeeq The Gentle and He loves gentleness.

We should adorn ourselves with gentleness in all of our affairs and Allaah alone without partner is the One to grant success.



Chapter 68
Al-Witr The Singular One



Al-Witr is a Name that is authentically reported in the Sunnah. In the two Saheehs, Aboo Hurayrah رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said,

"Allaah has ninety-nine names and whoever memorizes them, understands them and acts upon them will enter Paradise and He is Witr One, He likes oneness"[79]

Al-Witr means the singular One who has no partner or helper. It is a Name that indicates Allaah's singularity, His uniqueness of perfect attributes and descriptions of Majesty. He does not have a partner nor equal in anything. There are many texts in the Noble Qur'aan that negate Allaah having a rival, equal, anything like Him or anything comparable to Him which is proof of that and the clearest account.

Belief that Allaah is Singular contains a negation of partners from every angle: in His Self, His Attributes and His Actions. It is from belief to single Him out alone for might, perfection, glory, greatness and honour.

In it is also a belief of His oneness in creating beings, bringing creatures into existence and creating creation. He disposes of the affairs as He Wills. He has no rival, nothing like Him, no helper and no equal.

This belief that He is Singular and alone should make us humble and lower us in humility. It should make us love, hope, trust and turn to Him along with other types of worship.

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[79] TN: Saheeh Bukhaaree no. 6410

Abul 'Abbaas al Qurtubee رحمه الله said, "Witr The Singular One means Tawheed singling Allaah out alone for worship. It means that Allaah is One in His Self, His perfection and His actions. He loves tawheed – meaning He is singled out and believed in alone and He is separate from His creation. So it gathers the beginning of the hadeeth and its end, its apparent and hidden.[80]

The beginning of the hadeeth is information of Allaah's Oneness and singling Him out with honour, perfection, creation, disposing of affairs and directing. The end is an encouragement for singling Allaah out alone (tawheed) by clarifying His love for the people of tawheed who practice it and preserve it.

Allaah makes clear in the Noble Qur'aan that those who take intercessors are polytheists (mushriks). They do not possess any good or benefit for those who worship them. Allaah تعالى said,

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ وَيَقُولُونَ هَٰؤُلَاءِ شُفَعَاؤُنَا عِندَ اللَّهِ ۚ قُلْ أَتُنَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ ۚ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ

And they worship besides Allah things that hurt them not, nor profit them, and they say: "These are our intercessors with Allah." Say: "Do you inform Allah of that which He knows not in the heavens and on the earth?" Glorified and Exalted be He above all that which they associate as partners with Him!
[Yoonus 10:18]

So the one who takes intercessors is a polytheist (mushrik). His intercession will not be of benefit to him neither will his intercession be accepted. The one who takes the Lord alone as his deity object of worship, love, hope and fear is the one who draws close to Him alone. He seeks His pleasure and avoids His anger. He is a believer, a muwahhid who singles Allaah out alone. He will have a praiseworthy end, happiness and success in this world and the Next.

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[80] TN: Al Mufhim 7/18.

Allaah grant us success to actualise this and make us of the people of the blessed gardens by His grace and generosity.



Chapter 69
Al-Mu'tee Al-Jawaad The Giver The Most Generous

الْمُعْطِي الْجَوَاد

Allaah's Name تبارك وتعالى Al-Mu'tee The Giver, is authentically reported in Saheeh Bukhaaree from a hadeeth by Mu'aawiyah رضي الله عنه who said that the Messenger of Allaah صلى الله عليه وسلم said,

"If Allah wants to do good for somebody, he makes him comprehend the Religion (i.e. Islam), and Allah is the Giver and I am Al-Qaasim (i.e. the distributor), and this (Muslim) nation will remain victorious over their opponents, till Allaah's Order comes and they will still be victorious"[81]

Allaah's Name Al-Jawaad The Most Generous is mentioned in a Qudsee Hadeeth by Aboo Dharr رضي الله عنه who said that the Messenger of Allaah صلى الله عليه وسلم said,

"Allaah تعالى says, O My servants, all of you are astray except those that I have guided...
That is because I am the Most Generous, The Glorious, I do what I want. I give by My speech and I punish by My speech, whenever I want something I only say: "Be" and it is."[82]

Al-Mu'tee The Giver means the One alone who gives in reality. Nothing can prevent Him giving and nothing can give when He prevents. His سبحانه giving is by speech and His preventing is by speech. If He wishes something He only has to say 'Be' and it is. Everything that a servant has of blessings is from His grace and giving. His giving extends over all His servants – believers and disbelievers, righteous and

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[81] TN: Saheeh Bukhaaree 3116.

[82] TN: Tirmidhee 2495; Ibn Maajah 4257.

disobedient. This is in this life, as for the Day of Resurrection He will specifically give to His allies and believers. Allaah تعالى said,

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ ۚ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ ۗ كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

Say (O Muhammad): "Who has forbidden the adoration with clothes given by Allah, which He has produced for his slaves, and At-Taiyibat [all kinds of Halal (lawful) things] of food?" Say: "They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection (the disbelievers will not share them)." Thus We explain the Ayat (Islamic laws) in detail for people who have knowledge.
[A'raaf 7:32]

Al-Jawaad The Most Generous means plentiful giving. The One whose generosity covers all created beings. He fills them from His grace, generosity and varied blessings. Nothing created is free from His good treatment for the blinking of an eye.

Ibnul Qayyim رحمه الله said, "Allaah سبحانه loves for His servants to have hope in Him, to have expectations and to ask Him of His grace. This is because He is the King, the Truth and the Most Generous. He is more generous than what He was asked for and is more expansive than the one who gives. There is nothing more beloved to The Generous than His servants having hope and expectation in Him and for them asking Him. In a hadeeth it states that
the Messenger of Allah صلى الله عليه وسلم said: "Indeed, he who does not ask Allah, He becomes angry with him."[83] [84]

We hope The Most Generous Al-Jawaad Al-Kareem grants us all the means that lead to gaining His generosity and bounty and that He protects us from the means that lead to His anger, punishment and just revenge. Generosity is His generosity

[83] TN: Tirmidhee 3373. Bukhaaree in Al Adab al Mufrad 658.
[84] TN: Madaarij as Saalikeen of Ibnul Qayyim 1/211-212.

and giving is His giving. The command is His before and after. He has no partner.



Chapter 70
Dhul Jalaali wal Ikraam
Possessing Majesty and Honour

ذُو الْجَلالِ وَالْإِكْرَام

This Name is found in Soorat Ar Rahmaan in His saying,

تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ
Blessed be the Name of your Lord (Allah), the Owner of Majesty and Honour
[Rahmaan 55:78]

The virtues of making du'aa with this Name comes in the Prophetic Sunnah. In the Musnad it is reported from Rabee'ah bin 'Aamir رضي الله عنه that he said,

"I heard the Prophet صلى الله عليه وسلم say, 'Stick to Dhul jalaali wal ikraam.'[85]
This means say it, stick to it and say it often in speech and in your supplications.

In Saheeh Muslim Thawbaan رضي الله عنه said the Messenger of Allaah صلى الله عليه وسلم used to say I seek Allaah's forgiveness three times after finishing his prayers and he would say,

اللَّهُمَّ أَنْتَ السَّلاَمُ وَمِنْكَ السَّلاَمُ تَبَارَكْتَ يا ذَا الْجَلاَلِ وَالإِكْرَامِ

"O Allah! You are peace, and peace comes from You; Blessed are You, O Possessor of Glory and Honour."[86]

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[85] TN: Musnad Ahmad 4/177; Silsilah Saheehah 1536.
[86] TN: Saheeh Muslim 591.

Dhul Jalaali wal Ikraam is among the compound Names and is counted by a group of scholars as being from Allaah's beautiful Names.

Shaykhul Islaam ibn Taymiyyah رحمه الله said, "Likewise, Allaah's Names that come together such as:

أرحم الراحمين The Most Merciful of those who have mercy

خير الغافرين The Best of those who forgive

رب العالمين Lord of the worlds

مالك يوم الدين Owner of the Day of Resurrection

أحسن الخالقين Best of creators

جامع الناس ليوم لا ريب فيه Gatherer of the people on the day there is no doubt

مقلب القلوب Turner of the hearts

and so on from what is authentically reported from the Book and Sunnah have been established that a person can make du'aa with them by the consensus of the Muslims."[87]

Allaah's Names *Dhul Jalaali wal Ikraam* gathers together two descriptions: *dhul Jalaali* possessing Majesty which includes exaltation; and *ikraam* honour which includes praise and love.

Shaykhul Islaam Ibn Taymiyyah رحمه الله said, "As Allaah is deserving of Majesty and Honour, He must be described in Himself as such. As when it is said, 'al Ilaah' 'The God who deserves to be worshipped'. He is deserving in Himself of that, meaning to be exalted and honoured."

He goes on to say, "Servants cannot attain the praise He deserves and He is as He has praised Himself. Likewise He

[87] TN: Majmoo al-Fataawaa Ibn Taymiyyah 22/485.

deserves to be exalted and honoured and He سبحانه exalts Himself and honours Himself. The servants cannot attain this exaltation and honouring of Him. Majesty is from the category of exaltation and honouring is from the category of love and praise. This is like His saying,

لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ

His is the dominion, and to Him belong all the praises and thanks
[Taghaabun 64:1]

He has might and the Kingdom, He has honour and praise."[88]

All praises are for Allaah, many pure and blessed praises for what He has facilitated and given. I cannot attain the praise He deserves.

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ

My Lord! Inspire and bestow upon me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves.
[Naml 27:19]

Allaah praise, honour and protect our Prophet Muhammad, his family and companions.



End of the Shaykh's Work

[88] TN: Majmoo al-Fataawaa Ibn Taymiyyah 16/317-322.

Now that you have read and understood something of the explanations it is time to actually learn the Beautiful Names of Allaah and their translations!

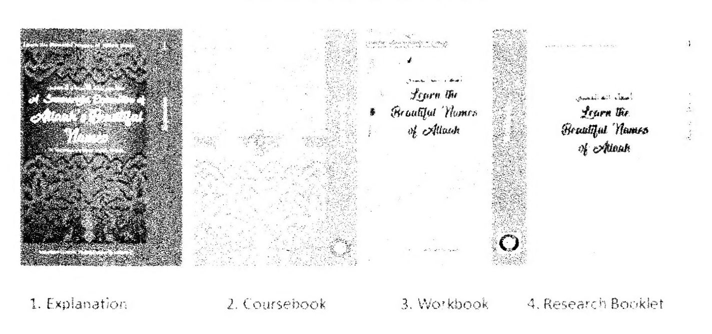
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